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THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor.

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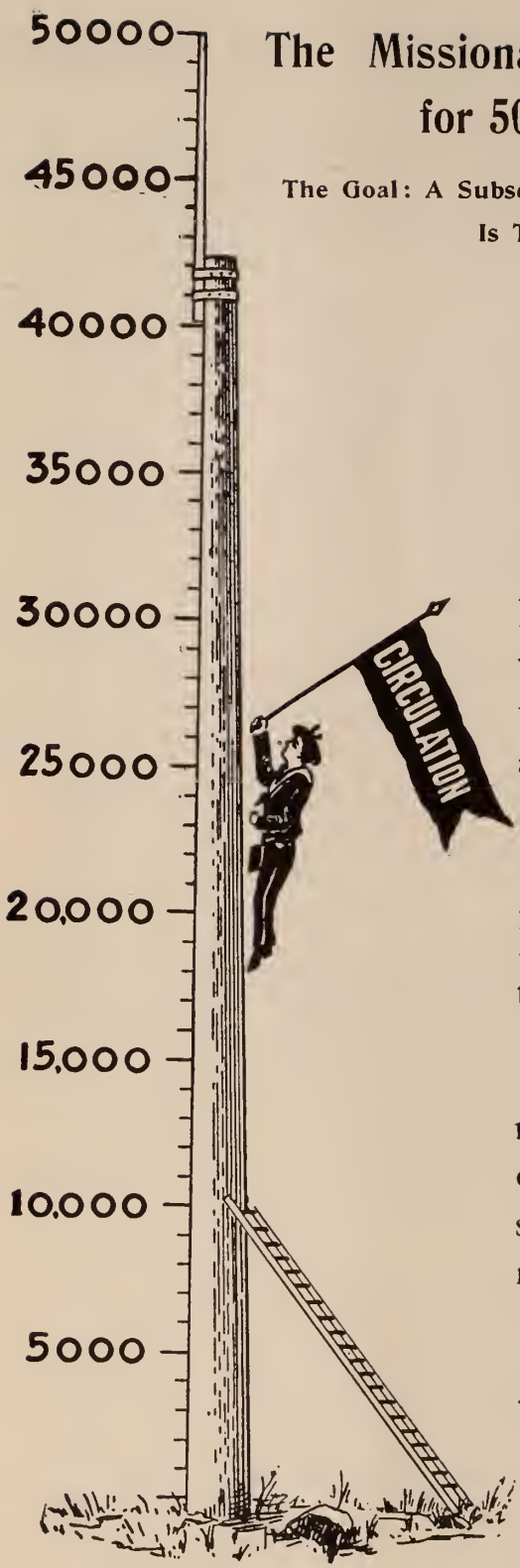


JACK PAUSES

OUR little circulation climber seems to be stalled at present at the 26,000 mark. Now and then he receives a promise of elevation, so he holds fast to what he has gained, expectant of the future.

Is there not another organized Sunday School class like the "Ophelia Class," told of in the July number?

Who will be the next to run the circulation in their congregation up to one subscriber for each five communicants?

All may speak at once if they like.

Jack Holds Fast and Listens.

Rev. S H Chester, D D, Editor, 154 Fifth Avenue, North, Nashville, Tenn

MONTHLY TOPIC—MEDICAL MISSIONS.

AN editorial on this subject published in The Survey for 1913 gave a detailed description of our own medical missionary work, which has since been published in leaflet form, and which we will be glad to furnish to any of our societies who may wish to review the subject in that way, free of charge.

The only additions to be made to the statements in that leaflet are the donations of two funds, one for a hospital for Rev. G. W. Butler, at Canhotinho, Brazil, and the other for a hospital at Luebo. Neither of these hospitals has yet been built, but the plans for both of them have been approved by the committee and their construction has been authorized.

At a meeting of the Medical Association of China a few months ago action was taken giving it as the judgment of the association that in future it would be best to place the emphasis on the establishment and first-class equipment of medical schools from which native physicians sufficient in number to supply in some measure at least the needs of the whole of each country might be obtained rather than to multiply small hospitals. We have asked Dr. R. T. Shields, of our China Mission, who is one of the professors in the China Union Medical College at Nanking, to discuss this subject for us, and we hope to receive his paper in time for insertion in this number of The Survey.

The supply of literature on the subject of Medical Missions is meager at best. The following is the list of leaflets which we now have in stock:

Medical Missions, by Rev. S. H. Chester.

Medical Missions, by Isabella Bird Bishop.

Medical Missionary Work.

Medical Missionaries and Their Work.

Medical Work in Foreign Lands.

First Women Physicians to the Orient.

A Woman Doctor in Korea.

The Kashing Hospital.

The American Pulse Felt by a Missionary Physician.

The Need in Non-Christian Lands.

A General Assembly for China.

A letter has just been received from Rev. W. H. Hudson, written from Peking, where he had gone as a delegate from Hangchow Presbytery to a meeting of the Presbyterian Council. The deliberations of the Council resulted in a plan to establish a General Assembly for the Presbyterian Church in China as soon as the proper steps can be taken. Formerly the difference in dialect made it impracticable for those coming together from distant parts of China to understand each other. But now the large increase of those who understand English and the general use of the Mandarin language which has come about enable the members of a council composed as this one was to understand

each other sufficiently for all practical purposes.

Mr. Hudson writes that the existing Presbyterian standards will be used provisionally, but that it is the purpose of the Chinese Presbyterian Church eventually to formulate its own standards, which will probably be a much condensed consensus of the various confessions brought to them by the different branches of the Presbyterian Church working among them. Some years ago we sent to several members of our China Mission copies of the Shorter Catechism printed without the questions, which we believed then and still believe would be found about as satisfactory a summary of Christian doctrine as it would be possible to obtain for the new churches being organized in the Orient. It would need to be rewritten, of course, by some Chinese theologian competent for the task, but the changes required to make it available. At any rate if the Chinese Church is to formulate its own Confession of Faith, those appointed to this difficult task could find no more suggestive a guide than would be found in our Shorter Catechism without the questions. The Calvinism of that document is not by any means supralapsarian, and as the Chinese are natural-born Calvinists we believe it would commend itself to them on its merits as soon as they had a chance to read it over.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN INDIA.

The seventh annual meeting of this body was held at Allahabad on December 27 to 31, 1913. The Minutes of the meeting, which have been forwarded to us, are very interesting, and we hope to be able to make some comments on them for the next issue of THE SURVEY. At this time we can only call attention to some items in the statistical tables, which are very suggestive. The number of organized churches reported is 128, a gain of 20 per cent over the number reported in 1908, and of 7 per cent over the number reported in 1912. The number of ordained ministers and licentiates combined is 294, which is considerably more than double the number of churches. This is no doubt accounted for by the unlimited Home Mission field which the Church is under the necessity of providing for. The number of communing members is given as 17,338, a gain of 23 per cent over the number reported in 1908, and of 8 per cent over the number reported in 1912. Just below these figures in the statistical column is given the number 73,810 of what is called "the Baptized Community." We wonder if this is not made up of people who have been received as the result of some of the mass movements that are reported as being prevalent all over India. What to do with those who are, as it were, forcing their way into the church in connection with these movements is a tremendous problem now confronting all the missionary agencies and established churches in India. It is difficult and perhaps presumptuous for any one not in touch with the situation to pronounce an opinion on the subject, but we cannot but question the policy of administering the ordinance of baptism to those who are not counted as qualified also for the communion.

The total income of the Church for all purposes was 65,330 rupees—equal to about $30,000 of our money, which is not quite $2.00 per capita for the communing membership. When we reflect that at least four-fifths of these communing members are in such depths of poverty that they seldom know what it is to be free from the cravings of hunger and have to live under the same roof with their domestic animals, that is not at all a bad financial showing for the Church of India.

As stated above, we expect to pursue this subject in our next number.

TWENTY YEARS IN A SECRETARY'S OFFICE.

AT the solicitation of many friends the Editor has decided to do a very immodest thing.

Having completed twenty years of service as Foreign Mission Secretary at the last meeting of the General Assembly, the Assembly adopted by a rising vote a resolution of congratulations and good wishes to him on that occasion. To this he was moved to make a brief response, which, because of a certain vein of sentiment that seemed to pervade it, was interpreted by the Associated Press reporter as being a "Farewell Address," and word to that effect was sent out through the Associated Press to all parts of the Church. Quite a number of friends have suggested that the best mode of correcting this wrong impression would be to publish the address, which we hereby do. Omitting one or two introductory paragraphs, which seemed to have a rather too intensely personal reference, the address was as follows:

"Fathers and Brethren, there is no man in this Assembly and no minister in our Church who has had a happier work than I have had for these twenty years past, and this is true notwithstanding an occasional tea pot tempest that has ruffled the surface of the ecclesiastical sea. Indeed, when those occasions have arisen they have only served to reveal the extent to which the good people of our Church have identified my personality with the cause of Foreign Missions, which they love, and have loved me for the cause's sake.

"My work has been a happy one because it has brought me into the constant association with the best people in the world. Missionaries are not angels, and it is my judgment after twenty years of association with them, that not a single one of those now in the flesh has attained to a state of sinless perfection. Their human limitations and imperfections are even accentuated sometimes by the conditions in which they live. Taking them as a class, however, I wish to give emphatic expression to my belief that they have more of the spirit of Christ than any other single class of men and women in the world. The necessity laid upon them of literally leaving father and mother, and sister and brother, and house and lands, for Christ's sake and the Gospels, makes the hundredfold spiritual reward that comes to them mean more than it can possibly mean to any other people as a class. The emptying of their hearts of worldly ambition and the care for worldly comforts makes only the greater room in them for the blessings of the kingdom that is righteousness and peace and joy in the Holy Ghost.

"For these reasons the privilege of being associated with Foreign Missionaries in their work is one which any man ought to hold in very high esteem.

"It is also a great privilege to occupy a position where one's correspondence and personal contact is so largely with the class of people who support the work of preaching Christ among the heathen. To be joined in the comradeship and to be the object of the sympathy and prayers of the men and women whose hearts are enlisted in this work is something for which one cannot afford to be otherwise than profoundly grateful.

"There have been times when the burden of responsibility has been almost crushing. But responsibility does not make people unhappy. The man most to be pitied of all men, it seems to me, is the man with no responsibility. We all recall the fact that the promised reward to be given by our Lord and Master to those who discharge faithfully the smaller responsibilities which fall to them in this life, is that they will have a greater responsibility in the life to come. "Thou hast been faithful over a few things, I will make thee ruler

over many things; enter thou into the joy of the Lord."

It has also been my great privilege during these twenty years to see the signal blessing of Almighty God resting upon this great work of Foreign Missions in our Church. In these twenty years our missionary income has increased from $137,000 to $561,000. The number of our missionaries has increased from 106 to 335. The period of most rapid progress dates from the year of 1903, when the plan of an every member canvass for Foreign Missions, known as the "Forward Movement," was formally adopted as our regular missionary policy by the General Assembly. It was in 1907 at the General Assembly in Birmingham that the honor was conferred upon our Church of taking the lead of all the churches in adopting for itself a missionary platform assuming definite world responsibility. God forbid that the thought should ever rise in the mind of our Church of repudiating that missionary platform, or of breaking the covenant into which it thereby entered with the other Protestant churches to do its share in giving the Gospel to the non-Christian world.

"The fruitage of our mission work in the conversion of souls has increased during these twenty years more than tenfold. The total number of reported conversions in 1893 was less than 300. The number reported last year was 3,517. In our African field alone there were more than 1100 admitted to the church by baptism during the year just closed. This development has not been by spasmodic advances, but by a regular and steady growth. It has also been accompanied by a growing intelligence and interest in the work on the part of the Church that fills us with hope as we face the tasks and responsibilities of the future.

"During the first six months of my connection with this work I learned a lesson that has been invaluable to me ever since in trying to fulfill the task which Providence has assigned to me. That lesson was that the Lord has ways of taking care of the interests of His Kingdom in times of stress and peril that are not dreamed of in our philosophy, and that it is simple folly on our part to allow ourselves to be made pessimists as we look out on the future by any conjunction of circumstances whatsoever.

"Like the rising of the tide on the shore, our progress has been by alternate advances and recessions. But Brethren, the tide continues to rise and by God's blessing it will not stop until it has reached the point which has been set for it by Him who rules the tide. No matter how much we may fail or be discouraged, He shall not fail nor be discouraged until He has set judgment in the earth and the isles shall wait for His law. If it should be given to me to live as long as my old grandfather, who voted for George Washington and Jefferson Davis, I do not deem it extravagant to hope that I might see the day when the watchword of the Student Volunteer Movement, which has now become the watchword of all the churches of Christendom. 'The Evangelization of the World in this Generation,' shall no more be an ideal and a dream, but a gloriously accomplished fact."

A CARD FROM DR. REAVIS.

LEST there be any misunderstanding with reference to my call by the General Assembly to the work of Field Secretary of Foreign Missions, I offer a word of explanation.

Having already accepted the chair of the English Bible, Homiletics and Pastoral Theology in Columbia Theological Seminary, prior to the meeting of the General Assembly, I requested my brethren of the Executive Committee

of Foreign Missions not to present my name to the Assembly in nomination to the office of Field Secretary.

The reports of the Assembly in the church papers state that I was elected to this office. In the absence of the official Minutes of the Assembly, it is not clear to me whether the Assembly expected me to serve for my whole time, or for only a part of my time.

Having accepted the call to the chair in the Theological Seminary, it is my purpose to give it the full measure of my time and strength, to the end that I may endeavor to reach the high standard of excellence set for me by my predecessors in this important chair. But after the discharge of those duties, it will be my pleasure and privilege to give as much of my time as possible to this work to which the Assembly has called me, under the direction of the Executive Committee of Foreign Missions.

One word more. The statement that I was to serve as Field Secretary of Foreign Missions "without salary" gives me undue credit for generosity. It means, simply, that were my full time given to the work of Field Secretary certain business men of the church were prepared to provide my support without expense to the Foreign Mission Treasury.

JAMES O. REAVIS.

IS OUR WORK IN KOREA FINISHED?

BY REV. R. T. COIT.

IT was early morning when I opened my eyes on the mist-covered hills of Chunju. We arose at once, for the male members of the station were leaving at six for Presbytery at Mokpo. Leaving the house and coming into the main highway, which passed through the Compound of the Mission, we met the Korean merchants bringing in their wares on their backs or some farmer leading an ox loaded on either side with melons something like our cantaloupe. Everything thus far seemed to speak of Korea as it was and had been until the last few years. But only a few steps more and we passed over the little stream on the outskirts of the city, and passing the West Gate Church, were in the city, where all was different. On the left was an immense new plant, just finished this month, the Government cigarette plant, where millions of cigarettes are made, for tobacco here is a Government monopoly, and so thorough has been the education of the Koreans that even the coolie, who can barely eke out a living from day to day, is rarely seen without his cigarette, which has displaced his harmless thimble like bamboo pipe, which was typical of old Korea.

Just in front of us was a long, wide avenue, lined on either side with Japanese stores, with here and there a Korean who still managed to sell some article his keener and more experienced brother in trade had not monopolized. Passing the postoffice, all was seen to be astir, for the Postoffice Department is very efficient, and one has every convenience here they could ask: saving bank, parcel post, telegraph and telephone departments all combined and under one roof, which is a great convenience, and in advance of our own country. A cable can be sent in English just as well as Japanese, for in every postoffice is an official who reads and speaks English, at least well enough to transact business, while official announcements are printed in English, Japanese, Korean and Chinese. So much for the impress made by the English language and people.

But passing the postoffice a little way we come to another broad avenue, and what is this before our eyes? Surely we must be back in America, for it is

an automobile garage, and here are three large automobiles, made in Japan after American models. The party of Koreans and missionaries seat themselves and are whirled away to catch the early morning train into Kunsan. Twenty miles away the train stands ready to leave, but it is a matter of but a few moments to cover this distance, take the train and in another hour be in Kunsan ready for the evening steamship, which will carrp the party to Mokpo. Before sailing they will drop a telegram to their host and will be met on arrival the following morning.

Surely then Korea under the leadership of Japan has emerged into the twentieth century civilization and needs our help no more. Schools are to be found in every town and hundreds throughout the country which correspond to our grammar schools at home, and schools to teach trades or farming are scattered throughout the land. Five hundred Korean students are in Tokyo studying in the universities, preparing themselves in law, medicine, etc. Will there then longer be need for our hospitals and schools, which we have built with so much anxious labor and prayer? As I retrace my steps homeward, after bidding the party Godspeed, I see the Chunju Hospital and Boys' School, the one to heal the body and the other to enlighten the mind, both of which have for so many years been bound down by superstition and ignorance. But what is that new sign, erected on the hill, adjoining the hospital? Since this has been erected by the Japanese Government surely it will be in line with their "Enlightened Policies." It is a Shinto Shrine, and over yonder is a Buddhist Temple remodelled, and the Imperial edict is enforced that all pupils in Government schools must be taught to render to the Emperor Divine honors, to observe the national religious holidays, to pray for the departed spirit of the late Emperor, and to study such ethics as are taught by Confucius and other illustrious sages of the East.

Are we then ready to retire from the field? Is an outer gloss of civilization of Western ways, identical with Christianity? By no means; Japan and Korea, speaking generally, are heathen to the core. Whether dressed in ancient or modern ways, the heart is the same. If the blind lead the blind, shal not both fall into the ditch? Rather than retire from the field, shall we not accept the challenge of that Shinto Arch as it stands over against the mission Compound, and with the Cross of our Lord before us, give ourselves with a new zeal to preaching and teaching and living that life that alone can give hope, life and light? Shall we not give them the root from which spring these fruits of light and blessing? Let the Church at home redouble her efforts and spare neither money, prayer nor men in her conquest of the East.

Chunju, Korea.

"BUT HE WAS A LEPER!"

REV. L. TATE NEWLAND.

LEPROSY—there is something in the very sound of the word that strikes fear to the hearer, for it calls to mind all manner of disfiguration and loathsomeness. Probably this idea has been heightened in the Christian by the knowledge that from out the hoary past leprosy has ever been used to set forth the hideousness of sin. To you in America, who have to depend for your knowledge of the disease upon hearsay, I am afraid the full conception of its repulsiveness has never come with sufficient force or the needs of the lepers would weigh more heavily upon you. The old Jewish cry of "unclean" would clear a road for the crier thru the busiest thorough-

Leper Hospital, Kwangju.—Some Male Inmates.—Note Expressions.

fare of America. And yet we in Korea come in contact with the disease in every form practically every day.

Leprosy is the Bernard Shaw among diseases. With diabolical skill it eats out the nose, withers the lips, puffs out the cheeks, hoarsens the voice, sheds the hair and stiffens the fingers; twisting and distorting all that goes to make a man or woman attractive, and turning beauty into ugliness. Then it eats away the skin, revealing quick flesh and bleeding tissues, and eats off fingers and toes, exposing whitened bones. Even the English playwright cannot take a greater pleasure in covering the beautiful and parading the ugly, reversing the natural order of things, than this disease seemingly does. I am not a doctor and so cannot go into the science of leprosy, but I want to tell you a little about what the Gospel has done for the leper.

This disease is distressingly common in Korea, due no doubt to the absolute lack of isolation of the infected ones and the people's indifference to the disease. A man with a mild case will sleep in public inns and ride on public conveyances. The beggars come right up to the doors to beg and the leprous women wash their clothes at the same pool that the other women do. I am told that there must be actual contact with the disease before it can be contracted, but because the people are so careless and indifferent it is gradually spreading in Korea, and especially in the southern part of the peninsula.

Here, as elsewhere in the world, the leper is an outcast and a pariah, making his living by begging from market to market and town to town. In the East filth is considered to be one of the biggest assets in the begging trade. So the leper, dressed in his crawling mass of dirty rags, with his bleeding feet leaving a red trail as he walks, his stumps of hands, his distorted features, and with his utter repulsiveness, is a beggar well equipped for his trade. In fact, as beggars go the leper is pretty well fixed and is often able to give a good price for his medicine. But until the foreigners came no one cared for the souls of these unfortunates. True the people gave them a grudging living and endured them, but no one tried to save them. After the missionaries came the love of Christ began to constrain them to try to do something for these outcasts, and the first visible fruit was the hospital at Fusan. Then our own Dr. Wilson was touched by their condition and began planning for them.

The way did not seem open at all at first, for there was so much else to do, and they were a pretty hard people to treat. But a women just on the edge of the grave was brought in, and her case was too pitiful to be turned down.

Some Women at the Leper Hospital, Kwangju.

so Dr. Wilson put her in an abandoned tile kiln and kept her until her death, which did not occur until she had made a good profession of faith. By that time some other members of the station were interested, and they were able to put up a little house that would hold six, though eight or ten generally managed to squeeze in. Here for several years he treated as he could, encouraged and helped these outcasts until among the few there was not one that did not believe. But every day the afflicted ones came in such numbers that he felt that he must do more for them. Finally he was able to interest the Society for Lepers in the Far East, and through their generosity was able to put up a nice comfortable hospital for the men. This was immediately filled with grateful patients. But the women were totally unprovided for. So another hospital is being built now, this one to be used for the women, giving room for about 100 patients. These quarters are still too small, but it is the best we can do at present. When a man has hobbled and crawled on the raw stumps of his legs some twenty-five or thirty miles and then has to be turned away from what to him is as good as Heaven—a comfortable home—he tastes the cup of disappointment at its bitterest.

It was my great pleasure a few Sundays ago to hold a service at the leper home, and I believe it was one of the most satisfying services I ever held, for they really hungered and thirsted after righteousness. I had seen a good many of the inmates when they were beggars, so I was hardly prepared for the great change in their appearance. Then they were as repulsive as man can get, while on that Sunday they were all clean, had on clean white clothes with their scanty hair combed and brushed. Gone was the old hangdog wheedling look of the beggar, and in its place was happiness and intense eagerness. That Sunday there were about seventy-six men and women out, all who were well enough to come, all with Bibles and song books, and all as orderly as an American congregation. They all followed the service very carefully, and while their voices were hoarse, they sang with great gusto. They have absolutely nothing in this world to pin their faith to, and so, with empty hands, they go to the Master for their blessings, and he never turns them away. Theirs is a real faith that is invigorating to see. After the service they took up a collection, they poor dependents upon charity gave, as did the widow, all they had, and while it was not much in money, it was weighty in love.

After the services, as I was leaving, they all came to the edge of the terrace to wish me Godspeed, and when I had reached the foot of the hill I looked back at them and could see them in their white clothes sharply outlined against the green background. The distance had hidden all the ravages of the disease, and as they called out their good-byes they looked like those who had come out of great tribulation and had washed their robes and made them white in the blood of the Lamb. They had found no cure for their disease, but they had gained that better part and found healing for the far greater leprosy of sin. Through suffering they had been able to find the cross and He who suffered there for them. I rode away with my mind filled with what I had just witnessed, and I realized how much the poor leper had to teach me in the lesson of faith.

Kwanju, Korea.

From Mrs. John H. Bellot, Yoakum, Texas: The SURVEY gets better all the time, and I wish it could be in every home of our church.

TEACHING IN PYENGYANG, KOREA.

WM. P. PARKER.

SINCE the eighth of the month I have been teaching algebra, English and mathematical astronomy in the college as best as I have been able with not any too great an amount of the Korean language to my credit, and without a Korean textbook in the last-named subject. I have the freshmen in English, nineteen of them, and twenty-four of them in algebra, and the eight seniors in my astronomy class; the first two subjects come daily, the last one three times a week. Of course, my assignment is still language study, and I am supposed to give at least the larger per cent of my time to that. In all I have enough to keep me busy.

There are things that come up in a mathematical class out here that I don't believe any of you would ever come across there in America, and perhaps some of these things might not be without interest to you. My conclusions are necessarily drawn from a very limited experience, and it is possible that they may have to be changed a little later on, but in the main they may be correct. The old Korean idea of learning, as also in the case of the Chinese, was, as you know, the reading of the complicated character that forms the basis of their written language, and is the same for Japan, China, and this country. Of course, this consists in nothing but a wonderful memory that we of the West can but marvel at, but it counteracts to such an extent their ability to think that a science of any kind comes with more or less difficulty to a great many of them, and is practically impossible to some of them; and while they can take a formula, memorize it, and even work examples if they go strictly by the formula, probably more quickly than boys at home, they cannot see into the why of the formula at all readily, nor can they apply it in any but the simpler cases apparently. For instance, after some trouble I was pretty well satisfied that my class knew and understood the formula for n different things taken r at a time in combination, they even worked quite a number of examples, and seemed to understand them; but when I wanted them to take n-r things at a time, there was not one in the class that could make the substitution. Their questions, asked in all seriousness, are at times most absurd, and the number they can ask and do ask if you give them a chance is without a limit. Factorial n (the product of the natural numbers from 1 to n, inclusive) was a puzzler for them; I explained the meaning in a word and never thought to stop over it, but they said, "Yes, that's all right; we know that's the meaning, but why does it mean that?" and although I showed them briefly that it was a meaning without a real why to it, I believe there are still about half the class who think there is some deep hidden mystery in factorial n that I either would not or could not give to them. Even the seniors, who have had mathematics at least as far as some trigonometry, could not see for quite a while how I could take a proportion and work with degrees in it and yet get the answer in miles. "That's very good and useful," they said, "but what's become of those degrees?" and I had to go back and show them that proportion was after all a matter of division before they could take it in. It isn't because they are at all stupid, for some of them are unusually bright boys, but they do have to labor under difficulties: their textbooks written in the Chinese character, while perfectly readable for them, are full of technical terms that require a new vocabulary for them to really know the meaning; and then, thinking in the abstract is certainly not one of their strong points. As a practical study to be applied in their lives, algebra will probably be of even less use to them than it is on the

Mokpo Teachers and Graduating Class—1914.

average to an American boy, but as a mind trainer it ought to far surpass in value almost anything they could study, and their minds need particular training in just that line, so that one could hardly say that it is a useless study to them, and likewise the use of mathematics in astronomy ought to teach them to use some of their mind in hard thinking, which cannot help but be of service to them. Looked at from this standpoint they need the study of numbers, and even though in their life they get to use them little, yet the time spent in this study cannot be called wasted time.

There are a few over seventy boys in college now, the large majority of them being in the two lower classes. I wish you could see them daily as they gather in chapel, and as they go about their work, and then come to know them as it is our privilege to do. They are a fine lot of boys, and at least by far the most of them will make real leaders in the Korean church one day; such boys that instead of taking the time during their vacation to go home and have a good time, they decided to go about the country preaching to the heathen, earnest Christian fellows that they are. And then I wish you might have the privilege that has been mine to have a class of college and academy boys on Sunday and see their real interest in the study of God's Word; oh, what an inspiration it is. The Sunday School work is certainly one of the greatest agencies for the spread of the Gospel, and the classes for the Christians and especially the work in this direction for the heathen children need your constant prayers, for those who teach, that they may have God's guidance, and for those who study that they may be truly brought to their Saviour. What a great opportunity God has given us to work for Him!

A few days ago while taking a walk after school we came up with an old blind man dragging a load of cane stalks up a steep slope, being directed by a little girl of five or six. My companion bent over and helped push the

load up the hill, and the old man felt the lift, and although he could not see who it was, he kept repeating over and over, "Komopso, komopso" ("I am grateful, I am grateful"), and as we went on ahead we could hear him asking the little girl all the particulars about who had helped him. That little kindness shown him caused one of the very few rays of sunshine to enter his life that he had ever known, and as we went on our way and thought of the countless numbers about us in misery and darkness, our hearts could not but ache for them, and my companion said, "Why is it that we were not born into all this wretchedness? What have we ever done in ourselves to make our estate so much above theirs?" and we could only be grateful to God for His infinite goodness to us. "Bear ye one another's burdens." Oh, how the words come over and over to us as we realize how little it is in our power to lighten the burden of these people, how little even the best of us can do for them, and how our hearts do go up in prayer to God that He may make us faithful in the trust He has given us, and in bringing His light to these darkened Oh, the contrast of those who have come to Christ, who do feel the joy of His presence in their lives: their bodily comforts may still be very few: in this life they still may be poor and have to endure suffering, but how their faces light up with a true delight far greater than any mere physical happiness to be enjoyed for a few days in this life; yes, these Christians really know the joy of the life to come, and can set us an example in this as in so many things. The missionary, as he remembers these things, cannot but be one of the most joyful of men, most grateful to God for the privilege of having a very, very small part even in bringing His light into the darkness, of telling a people in misery of the great eternal happiness in store for all who truly believe, and seeing a real response to his message, and the real new-found radiant light come into the lives of those he tries to reach. And as he sees how God's Word is just suited to all needs, and as he sees the earnestness and zeal of those who have only recently known Christ, his own faith is strengthened and renewed, and more and more does he see the infinite greatness and goodness of his Master. Oh, we need your prayers always, that we may be humble and give all the praise to God, it is only through Him that we can accomplish aught, we need your prayers that we may be true ambassadors more worthy of our Master in all our daily work, more truly His followers in all we do; and the native Christians need your prayers that they, too, may ever be followers of Christ and not of us and our mistakes, that they may also be true in the commission given them to witness to their fellow countrymen so many of whom still live in heathenism and all of its necessary misery, so many of whom are hungering and thirsting for the food for their souls, so many of whom need but to hear aright to gladly come into the fold, yea, these native Christians especially need your prayers that they may be faithful in their trust in whatever they do. And then those who know Him not, those who have not heard, or if they have heard, have not heard to believe, those need your prayers that the message may be given to them and that they may receive it and live. Dr. Mott has made the statement that he believed that if there were fifty men in the world today who really knew how to make true intercessory prayer, that the world would be evangelized for Christ in this generation. Oh, let us all daily take all of God's work to Him in earnest prayer, and by heartfelt intercession to Him who promises to answer our petitions help in carrying the light of His Gospel into all the world. Truly we do know that He will grant us far more richly than we can ask or think if we make our petitions in His will, and do our best to carry His work out.

MRS. A. A. ROCHESTER.

MRS. MOTTE MARTIN.

WE feel simply crushed by the news of "Mama Telas'" death on May 14th, which is the heaviest blow our Mission has suffered since Mrs. Morrison was taken from us.

How we are reminded of her devotion to Mrs. Morrison and of "Mama Mitotos'" love for her! Almost the first thing that Mrs. Morrison said after telling me how glad she was to see me (for she said, "I haven't seen the face of a white woman for more than three years") was a testimony to her esteem for this faithful servant of God, for she said, "O, I couldn't love her more if she were white."

Everyone, missionaries and natives alike, have only the warmest praise for this dear woman. It seems that every missionary on our field has been greatly indebted in one way or another to her for some kindness. Because of her long friendship for Mrs. Morrison and her ability and experience in nursing, she had the privilege of taking first place in administering to our "Mama Muto-to" in her last illness. When I was ordered home, the first time I was compelled to leave our field, I was too weak to pack my trunks but "Mama Tela" came all the way from Ibanche to help me prepare for my journey to the homeland. During Mrs. McQueen's severe illness (while our only physician was absent) it was "Mama Tela" who, more than any of the rest of us, nursed her back to strength sufficient to make the long voyage back to Europe.

Rev. and Mrs. A. A. Rochester, Africa.

When Mrs. Rochester first went to our Mission field (she was Annie Taylor then)—she was a mere girl. She expected to live in the same house with her dear friends, the Sheppards, at Ibanche, but when she reached Luebo she was asked to take charge of the Pantops' Home for girls, and although she was so inexperienced that she trembled to think of such a responsibility, and was timid and shrinking and lonely, she prayed for strength and bravely accepted this difficult position which she filled so nobly and well as to win love from every girl in the Home, and sincere admiration and respect from all of her fellow missionaries.

One had to live near "Mama Tela" to fully appreciate her, for never from her own lips could one succeed in forcing an account of her good deeds. She was one of the most modest, gentle, consecrated and lovable souls I have ever known. Never did any of us hear her voice raised in anger or impatience, and, although at times so sorely tried as to make some of us want to cry out, her self-control was perfect and her calm and gentle voice unmoved.

I often think of the beautiful perfect flowers "Mama Tela" sent me almost every day that I spent at Ibanche. Her house and yard were always sweet with them. In her spotless sitting room I remember next to the dainty snow white curtains a beautiful fern growing out of a picturesque jardinere of her own make. In her dining room were other ferns carefully planted in odd-shaped gourds and

there was always an artistic bouquet of flowers arranged on an exquisite bit of embroidery (which her never-idle fingers had worked at odd moments) on her table.

I remember accidentally finding out that "Mama Tela" arose before day to keep the "morning watch" and in her dependence upon prayer, do I believe lies one of the secrets of her beautiful life. Alone with her God she received strength for the trying duties of each day. And these duties were many and varied. Before going to Mutoto, where she continued her love-inspired work, she had entire charge of the Maria Carey Home at Ibanche, she taught in the school, she visited the sick and distressed, walking sometimes ten miles and more in a single afternoon in her house-to-house visitation work. She cut out and made all of the clothes for the many little girls under her care besides "mothering" them and caring for them in innumerable ways. Many a time she tempted the appetite of some sick or worn-out fellow-missionary with a delicious meal which she had prepared. She played the organ for the church services, she was the beloved teacher of a large number of natives in Sunday School. She *always* seemed to find time for those who came to her for help, and a host of her dearly loved native friends, as well as her missionary co-workers, will rise up and call her "blessed." We have often marvelled over the wonderful amount of good she was able to crowd into a single day.

Never could any one who had seen *her* beautiful life say, as I have heard it said by the prejudiced and unthinking, "The entire colored race is unworthy" and were her life the *only* one from that race (*which is by no means the case*) deserving our highest admiration and esteem, it should make us do all in our power to help those among them who need our help, with *true kindness* and Christian love; for only so can we show our appreciation of "Mama Tela," who willingly gave her loving, faithful service and her life itself that many, in the Dark Continent, might be saved for whom He, her Lord and Master, and ours died.

May God comfort Mrs. Rochester's family as He alone can, and her heart-broken husband at Mutoto, who is one of the most faithful and consecrated missionaries whom we have.

Buskie, La.

From a wide-awake church worker: The SURVEY gets better all the time. I have visited in several congregations lately and the deadest church I found had no Women's Missionary Society and not a copy of he SURVEY in the congregation.

West Lake and Pagoda, Hangchow, China. View at Lin-Yuin, Near Hangchow, China.

View at Lin-Yuin, Near Hangchow, China.

TWO CHRISTIAN WOMEN HONORED AT HANGCHOW.

Special Correspondence to the China Press.

HANGCHOW, April 29.—The foreign community met this afternoon in the Ladies Home of the Southern Presbyterian Compound to celebrate a double anniversary. It has been just twenty-five years since Miss E. B. French came from her home in Virginia to take up work in Hangchow. It was also the twentieth anniversary of Miss Emma Boardman who thus rounds out two decades of fruitful service in this city and the surrounding country.

No missionary in this region has won a warmer place in the affections of the Chinese than these two ladies. Miss French lives in a suburb of Hangchow of seventy thousand souls among whom she is the only foreigner. Miss Boardman spends most of her time in itineration which takes her away from the comforts of home and the association of her own people. The love which they have won from the Chinese has been richly deserved and a recital of the service they have rendered would make a notable chapter in the history of the Church of Christ in this region.

The occasion this afternoon was an affecting one. After a bountiful tea had been enjoyed Dr. Main arose, and in his usual felicitous manner spoke of the beautiful lives and service of those in whose honor the occasion was held. Miss Mary Lee, a new comer, followed with a very happy speech on "Missionary Life in Prospect."

Miss M. Laurence, whose forty odd years of service make her the senior missionary in Hangchow, next spoke on "Early Hopes Which Have Been Fulfilled." She referred to the marvellous progress she had witnessed in the abolition of footbinding, the suppression of opium, the education of women, and in the opening of doors into the upper classes.

Mr. S. C. Farrior next spoke a few

Avenue Leading to the Monastery of Lin-Yuin.

words in which he paid a tribute to "The Woman Missionary" whose daring and devotion, he said, surpass that of Grace Darling or any of the heroines that history honors because "it is a courage which expresses itself, not in one supreme act of bravery, but in a life of daily drudgery, loneliness, and hope deferred." The closing remarks were made by Mr. W. S. Sweet.

WHAT THE PRESBYTERIANS HAVE DONE FOR THE METHODISTS.

By D. L. Mumpower, M. D.,

Physician to the Methodist Mission in the Congo.

So much is being written nowadays about church unity and federation that a practical illustration of how one denomination may help another will be welcome as showing the extent to which denominations can work together.

The Methodist Episcopal Congo Mission (M. E. C. M.) is the latest effort of the Southern Methodist Church to extend the Kingdom of Christ to unevangelized peoples. The place selected by Bishop Lambuth in his exploratory tour of two years ago is at Wembo-Niama, far into the interior of the continent, among a tribe of Africans who have never heard from Protestants the story of the Gospel and which is 250 miles from the nearest Protestant mission. The difficulties that lay in the path of carrying the Word to such a place, and to a people noted for their warlike tendencies, were innumerable and called for all the aid possible from any conceivable source. There were the barriers of language, of inaccessibility, of native suspicion of the white man, of strange customs, and of a hostile religion. There were a thousand and one matters of detail, aside from questions of policy, that come up in any pioneering work, which cannot be anticipated by the shrewdest, and must be solved only on the field. In the solution of all

these difficulties the American Presbyterian Congo Mission, the creation of the Southern Presbyterian Church, has been a father, a teacher, and a companion for the band of new missionaries of the Southern Methodist Church. So close has the bond of unity already become between the two missions that some one has suggested, perhaps lightly and withal seriously, the union of the two under the name, American Presbyterian Methodist Mission.

The story of Bishop Lambuth's tour to the heart of Central Africa two years ago has become a matter of such widespread knowledge that repetition is not necessary. Its result is shown in the decision of the Board of Missions to open work in Africa and in the appointment of three missionaries, preacher, builder, and physician, for that field. On that tour the Presbyterians were of untold assistance; it was indeed the acquaintance of one of the native Christians, that came from the church at Luebo and who accompanied Bishop Lambuth, with the chief of Wembo-Niama that formed an important reason in beginning work at this place. The establishment of our church in this continent has been a matter of prayer among the Presbyterians of Luebo for over ten years: this of itself is worthy our undying gratitude.

When the three missionaries and their wives left America in the summer of 1913, they carried with them the same list of suggestions that the Southern Presbyterians furnish their missionaries for African service. In London the same firm that acts as the representative of the Presbyterian Mission has been chosen as our representative also. The same Mr. Robert Whyte, whom Samuel N. Lapsley speaks of in his diary with such gratitude welcomed us into his home, prayed with us, and bade us Godspeed on our journey.

On the three weeks' sea voyage from Antwerp to Africa, we formed a very close personal friendship with Rev. W. M. Morrison, then returning from his furlough in America to his work as leader of the Presbyterian Mission in Africa, who had spent almost a score of years in this work. He answered our unending and often irrelevant questions without impatience; he gave of his time and strength in a series of studies with us in missionary problems as applied to our field; he made out for us a short analysis of his grammar of the Buluba Language which has been of immense value to us in grasping the principles of the Batetela language.

At Stanley Pool, the beginning of navigation upstream of the Congo, we again fell into the hands of the Presbyterians. Their steamboat was awaiting us, the "Samuel N. Lapsley," one of the best of the craft on the river. It carried us 1,000 miles farther on our journey, saving us great expense, great discomfort and much time. We were landed at Luebo, the centre of the Presbyterian missionary work in Central Africa. Here again the Presbyterians fell upon us, captured us after no resistance, and took us to their homes

For a whole week we had the pleasure of being entertained by this mission. They laid aside important duties of their own to help us with ours; they gave us the best rooms in their homes and slept we know not where. From their store we were supplied with necessary articles which we had failed to purchase or which were delayed in transport—salt, cloth, matches, saws, blankets, tent equipment, ammunition, food supplies; from their dispensary we purchased medicine: from their printing office we obtained black boards, stationery, Batetela hymn books and catechisms (the Batetela being the tribe among whom we work), work books and contracts. They gave us valuable suggestions as to the pay and management of our workmen, and cashed our check for 5,000 francs without question. Not content with this, they did the best possible service in giving us as permanent possessions their two best native evangelists, men who were Batetela and

spoke the language perfectly, also eleven of their native church members, thus enabling us, before we had been at our new station two weeks, to organize a church and begin evangelistic services.

When they had finished with us there, they put us on the "Lapsley," giving us an encouraging and inspiring ovation as we left, and sent us on to another of their stations, Lusambo, several hundred miles closer to our work.

At Lusambo were Mr. and Mrs. A. C. McKinnon and Rev. R. D. Bedinger. The latter had already been appointed to receive and store our goods as they came up the river from Stanley Pool. Lusambo is the base of our overland travel; it is therefore an important point and entails much work on Mr. Bedinger. We were given the best rooms in the home of Mr. and Mrs. McKinnon; we were assisted in getting up a caravan of 200 men to carry us and our effects to Wembo-Niama, an exceedingly difficult journey of 250 miles. Mr. Bedinger left important duties of his own to come with us, taking upon himself ungrudingly a thousand duties and responsibilities rightfully belonging to us. He stayed at Wembo-Niama two weeks, assisting us in the language, in the staking off of our concession, in settling "palavers" with the chief, and in organizing the first Methodist Church in Central Africa. Five weeks of his time he gave to us as freely as if we were of his own Church.

But we must stop here, though the half has not been told. Better than anything that has been spoken of is the promise of over 10,000 native church members to remember our mission daily in prayer, prayers which are already being richly answered. Comment on all this is unnecessary. The relationship between these two missions is as beautiful as it is inspiring and must fill with joy the great heart of Jesus himself, who prayed the matchless prayer "that they all may be one."

Wembo-Niama, Congo Belge.

TO THE MEMBERS AND FRIENDS OF GINTER PARK CHURCH.

R. D. BEDINGER.

THIS letter should be in your hands at this moment but a set of circumstances over which I had no control prevented the finishing of a letter which I had begun early in January. Believing that you are as deeply interested in the launching of the Methodist Episcopal Congo Mission as we out here are I have abandoned the old letter in order to give you some account of our Methodist brethren and their establishment at Wemba-Niama.

The founding of the Methodist Episcopal Congo Mission, like that of the American Presbyterian Congo Mission is the outgrowth in large measure of the prayers and plans of one man. The difference between the Rev. J. Leighton Wilson, D. D., and the Rev. Bishop Walter R. Lambuth, D. D., is, that the former was never permitted to witness the consummation of his longing desires whereas the latter has seen the successful fruition of his plans.

No account of the opening of Mission work in the Congo by the Methodists will be complete without at least a brief sketch of its chief pioneer and founder. In 1854, two years after failing health necessitated the termination of the missionary labors of Dr. Wilson on the West Coast of Africa, there was born in the then great Empire of China, one whose life was destined to touch in no small way the entire missionary world. Born of missionary parents, the grandson and great-grandson of missionaries, it is not strange that Dr. Lambuth early consecrated his life and talents to the

great cause of Foreign Missions. His first interest in the "Dark Continent" dates from his twelfth year when he read the biography of Robert Moffat. From that time his interest in Livingstone and the evangelization of Africa never waned. In 1877 he rejoined his father and mother in China as a medical missionary. His interest in Presbyterian Missions dates from the time when Drs. Stuart, Painter and Houston, our pioneers to China, took their first meal in China, at his mother's table. He was afterwards in medical charge of our Soochow station. I suppose that his interest really began long before for all his maternal ancestors were Presbyterians. In 1886, the same year which marked the death of Dr. Wilson, he was made Superintendent of the Methodist Mission in Japan which he and his father had founded. In that same year, fired by the reading of Stanley's expedition through Africa, he wrote an article to the organ of his Church urging the opening of a Mission in Central Africa and offering to go pioneer the way. Severing his relations with the Japan Mission in 1890 he again offered himself to his Board as a pioneer missionary to Africa. In 1892 he was made Secretary of the Board of Missions. The hearing of Shepperd and the reading of Lapsley's life deepened his conviction that his Church should do something for the colored race in the land of its nativity. In 1910, largely through the influence of its secretary, the Methodist Board of Foreign Missions resolved to accept the frequent extended invitations of the Southern Presbyterian Board to open a Mission in Africa. In its action the Board arranged for its Secretary to explore the field and to report as touching the Mission to be founded. In that year Dr. Lambuth was elected to the College of Bishops and, in addition to the work of exploring the Congo, was placed in charge of the Mission work of his Church in South America. The latter part of 1911 he started for the Congo accompanied by Professor J. W. Gilbert, who represented the Colored Methodist Church which was anxious to do something for the Africans under the auspices of the M. E. Church, South.

The thrilling story of their arrival at Luebo, their reception by our missionaries; their decision to turn towards the north and to the tribes of the strong, warlike Batetelas; their tedious, dangerous march of forty-one days; their arrival at the village of Wemba-Niama, at that time the strongest chief of that section ruling over forty-six villages; the gracious providences which led to the selection of this village as the site for their Mission, has been graphically described in our Church papers by Bishop Lambuth. I do not think he mentions the incident that took place in the courtyard of that heathen king as he and Professor Gilbert stood there in the soft moonlight telling him the story that never grows old, of redemptive love and vicarious sacrifice. After listening long this cannibal chief of a cannibal race passionately exclaimed, "White men from the far-off land, do not leave us here in our darkness. Remain with us and teach us to know and love your God. I place this village, or any of my villages, at your disposal, only go not away." Deeply touched they replied that it was impossible for them to remain then, but that at the end of eighteen months, God willing, they would return with others to commence work in their midst. The chief

Miss Margaret Van Lecourt and Her Parrot Enroute From Luebo to Mutoto.

then pointed to their shadows on the ground and said, "At the end of the eighteenth moon I want to see your shadows by the side of mine, even as to-night, and I shall cut a notch on my stick at each appearance of the moon until your return." It is not strange that, twenty-four moons later to the night, when the Bishop again stood in that courtyard, this time with six others who had come to stay, casting their shadow lengths alongside that of the stalwart chief, he was seized with an emotion which could hardly be restrained. One other heart at least thrilled and beat in sympathetic understanding. What it meant to that old sensual chief, who can tell? But we do know that it will mean light and hope and life to thousands of his people that sit in darkness and in the shadow of death."

In the short period of two years Bishop Lambuth had returned to America, had thrilled his Church with the opportunities and possibilities of the Congo field, had secured six volunteers and sufficient money to launch the new enterprise, had made two trips to South America, had personally conducted the volunteers to Wemba-Niama and had laid the corner-stone on the first site of the Methodist Episcopal Congo Mission. I wonder if any Mission on earth ever had so auspicious a beginning?

The selection of those who are to lay the foundations and commence to build thereon the superstructure shows the wisdom and foresight of the Bishop in charge. They form a combination calculated to produce the most happy results and to place their work in its very beginning upon a solid and efficient basis. Let me introduce them to you: Dr. D. L. Mumpower, A. B., graduate of Central College, Missouri, A. M. of Yale, and M. D. of the Vanderbilt University, a self-made man, a man of poise and of remarkable self-possession, of quiet but winning personality. Mrs. Mumpower, a woman of rare intellectual gifts and a trained nurse. Rev. C. C. Bush, A. B., graduate of Randolph-Macon College and graduate of Vanderbilt Theological Seminary, energetic and "every inch a man." Mrs. Bush, eminently qualified to teach, having had more than ten years' experience in the school room. Mr. J. A. Stockwell, a man of inventive genius, who has been successful as a carpenter, builder, farmer and as one of Uncle Sam's trusted servants in the Postal Service where he served ten years. Mrs. Stockwell, like Mrs. Bush, is an experienced teacher. Preacher, physician, mechanic and agriculturist, teacher and trained nurse. What finer combination could be desired? Moreover these brethren are practical and each has a sense of humor, a fine qualification for any one, but especially for an African Missionary. But above all they are Spirit-filled, they love the Master and they love lost, ruined humanity.

There were two other members of this party whom we must not forget to mention. The one was little Mary Elizabeth, the daughter of Dr. and Mrs. Mumpower, eleven months old, easily the most charming of the party, the pet of all, the wonder of the natives, and who did not have a sick day from the departure in far off America to the arrival at Wemba-Niama. The other was Rev. J. T. Mangum, now pastor of the Methodist Church, Union Spring, Ala., a graduate of Auburn and Vanderbilt, volunteer and Captain in the Spanish-American war, of engaging and charming personality and an inimitable story teller. His Uncle Remus tales and flashes of humor kept the party bright and cheerful and helped us to forget the fatigue and hardships of the long over-land marches. His interest in Africa grew out of his relations to Dr. Lambuth, in co-operation with whom he has been largely responsible for the raising of a great sum of money for the opening of this African Mission. His wife is the daughter of

Major Hooper, an elder in the Presbyterian Church, Selma, Alabama.

It was on the tenth day of January, towards dusk, that we heard the unmistakable whistle of "The Steamer of God" as the Samuel N. Lapsley is familiarly called by the natives along the rivers, and in another half hour we were aboard shaking hands with the Methodists, Mr. Scott and Mr. Dowsett. For one week we had the pleasure and blessing of their presence in our home, then commenced the fifteen days' march "over the hills and far away." Since these brethren were dependent upon the broken English of a "personal boy" who had come from Luebo to act as interpreter, it was thought wise for one of us to accompany them. To me was allotted this privilege. On January 16th, Dr. Lambuth departed with the missionaries and a caravan of over 100 men. On the 19th, Mr. Mangum and I followed, having drummed up another caravan of 100 natives. The third day we overtook them. Our combined caravan numbered 235 souls, about four times as many as should ordinarily compose a caravan, simply because it is impossible to look after so many men, who become ungovernable. They know no authority save that of brute force. Obedience is a quality yet to be imbibed. The Missionary, who is here for no other purpose than to impart the lessons of love, obedience and joyous service, is undoubtedly the most imposed upon man in the Congo. A special providence seemed to hover over us each day and, on the fifteenth day, we arrived at our destination without having suffered any serious mishaps.

For two days we trailed our way through one of those great forests for which this country is noted. Two feet removed on either side of the trail the thick vines and undergrowth formed an almost impenetrable mass, which we discovered on frequent occasions when compelled to make detours around fallen trees over which it was impossible to climb. The thought often came to mind as to who was the more to blame for the wretched condition of the path, the natives, whose forefathers did not inculcate into them the value of good roads, or the State which gobbles up the tax money without making an appreciable return in the way of public improvement.

Magnificent trees which would make the lumberman's heart rejoice reared their massive trunks towards the blue sky until they became lost in the rich foliage above. Gay troops of monkeys played and chattered in the tall tree tops, always just keeping without the range of the guns. Those two days in the cool, grateful shade of the forest were delightful, but the next six were days of great physical fatigue and weariness on account of the numerous hills, many of which were at an angle of more than fifty degrees. Only the constantly changing scenery revived our spirits and gave us courage for the next hill. Three miles from the State Post, Lubefu, overlooking the valley of the Lubefu River one's eyes fall upon a scene which, for grandeur and solemn impressiveness, almost beggars description. It seems as if these great hills had rolled from the hands of the Creator, who, in order to hide their nakedness, clothed their summits and slopes with a cloak of green, soft as plush, and filled the valleys with flowering shrubs and blossoming trees in profuse varieties. Crossing the Lubefu on a remarkable native constructed swinging vine bridge we at once entered upon a great plain on which the village of Wemba-Niama is located, about eighty miles northeast of Lubefu. The scenery here, while not so awe-inspiring as that described above, is nevertheless as pleasing to the eye and exhibits an even greater variety. The open veldts rise, fall and roll like great sea-billows. Here and there long lines of palm trees, than which there are no trees more beautiful, silhoutted against the blue sky line, stretch like sentinels along the distant ranges.

The country abounds in wild game. Here you find the antelope, the buffalo, the man-eating leopard, of which more later, and a little further south both the elephant and the lion. The wild pigeons, doves, pheasants and guinea fowls come almost to your tent door with an impudence that is too much for one who loves that kind of sport.

After crossing the Lubefu River we were in the Batetela country proper, the bulk of the tribes being found between the Lubefu and Lomami Rivers, having migrated westward from the Lualaba River. They are similar to the Zappo Zaps in that they are strong, warlike, cannibalistic and very immoral. Advancing into the country one is struck with the contrast of its agricultural products, its villages and its people with those of the Kasai District. The main article of diet seems to be millet. We passed through mile upon mile of millet fields without once seeing a corn patch or a manioc field until we arrived at Wemba-Niama, where we found very small patches of the manioc. We heard that corn and manioc are raised further on towards Katoko Kombe. The villages are cleaner, the houses larger and more substantially constructed than among the Baluba and Luluas. The houses are built in long straight rows with streets between, some of them as much as one hundred and fifty feet wide. Physicially both men and women are larged framed. The average man seen along the route is six feet tall. In one village through which we were passing, six out of eleven men who came running to the path to see us stood over six feet in their bare feet. Wemba-Niama himself, like the first king of Israel, stands head and shoulders above his fellows. In his young days he must have presented a magnificent specimen of manly vigor and physical prowess. He is authoritative, dictatorial, tyrannical. He is the only hereditary chief in that immediate section. Two years ago he proudly named to Dr. Lambuth his forty-six villages. To-day outwardly he rules over only his principal village which now contains scarcely 3,000 people, but he claims that the people at heart are all his. Why this change? The State has merely reduced his power, placing over his other villages ex-soldiers whom they can control. It seems to be a fixed policy of the State to reduce the authority and power of all the important large chiefs and even to play one against the other. From the viewpoint of the State it seems to be a wise policy for if several of the more powerful chiefs were to form a coalition against the State they could, to say the least, create a very ugly situation. The people, of course, do not like it, but submit because they have no other recourse. They seem to realize that the old order of things, murder, intertribal warfare and bloodshed, cannibalism and brute force is past. A new era is dawning. Civilization and Christianization are here and to stay. Whatever charges of atrocious crimes and sickening mal-administration may be laid at the door of Belgium, it is a fact that the Colonial Government is now making an honest endeavor to retrieve the past. Only when they replace the present type of administrators in the Congo with cleaner and nobler men will the real advance commence.

Roughly speaking the village of Wemba Niama is 185 miles northeast of Lusambo, has an altitude of 1,850 feet, is 4 degrees and 15 minutes south latitude, and 24 degrees 45 minutes east longitude. It is a model village in its plan and beautification. The chief's harem stands in the center. It is a compound about 75 yards square. His house consisting of three large rooms and several smaller ones is something like 80 feet long by 30 high. He has his own carpenter who, from several samples of his handiwork, does fair work. Radiating north, east, south and west from the compound are four principal streets, each over 150 feet wide. Various decorations of border grass and flowers are

to be seen. I was so astonished at the artistic planning of the village that I asked the chief whether some State officer had not assisted him. He seemed to be offended that I should bring his ability into question. He afterwards admitted that he had gotten his ideas from a State post, but insisted that he himself had executed the design. During our stay of ten days I learned to regard the old fellow as really possessing more than ordinary native intelligence. All the State officials wag their heads at the mention of Wemba Niama and declare that he is a shrewd politician, that he is playing a deep game and that when he finds that he cannot subserve the missionaries to his own purposes he will drop them sure and quick. He may have such ideas. Dr. Lambuth says that he has, in a remarkable way, fulfilled every promise made to him two years ago. We, who have seen him, who have listened to his earnest questionings about God, and his pathetic appeals to be taught to read that he may himself read God's word, who have noticed the openness and readiness of the Bateteia all along the route to receive the Gospel message, strongly believe and are persuaded that there is a power moving upon his heart stronger, nobler, purer than sordid, self-interested motives; a power that can cause him to cease brooding and pining over lost earthly possessions and make him rejoice and hope in the promise of an inheritance in the Heavenly kingdom that fadeth not away. That power is the Holy Spirit who has been breathing on this Kasai District and causing its dry bones to stir and become instinct with life. "All power is given unto me in Heaven and in earth," said the Ascending One. "Go ye therefore and teach all nations . . and, lo, I am with you always, even unto the end of the world." It is our duty to preach the word, to teach this nation, relying on the promised power to quicken and to save.

Back in the forties when Central Africa was one vast unknown, unexplored tract, I have read that David Livingstone and his father-in-law, Moffat, were wont to climb the hills near the scene of their labors and, looking out o'er the grassy plains, hills and valleys, talk of and long for the time to come when those regions should be dotted with church spires and those plains, hills and valleys should ring with the praises of God from the throats of thousands and tens of thousands of redeemed savages. Start with me from the Pool and along the banks of the Kasai, Lulua and Sankuru Rivers, at State and Company posts, I will show you a line of churches, built by the natives, that stretches on to Luebo, to Ibanche, to Mutoto, to Sangulu and to Lusambo, and, were it within my power, I would gather into one great assembly the congregations from these hundreds of churches and you would hear ascending from literally ten thousand throats a great volume of praise and glory and honor to the Lamb that sitteth upon the throne. But that which lifts up my soul is the fact that the line does not stop at Lusambo. It reaches on to Wemba Niama and soon. God willing, it shall extend even unto Nyangwe on the Lualaba, the furthest point north reached by Livingstone, which river he mistook to be the source of the Nile. The Methodists, Belgian Protestants and the Presbyterians now clasp hands over an area that will soon reach from Angola on the west to Rhodesia on the south, and to the various missionary societies reaching out from the great Congo River. What a prospect! What a responsibility!

February 11, 1914, will stand out in my experience as a red letter day, for it was on that day I was invited to participate in the organization of the first Methodist Church of the Congo. It was a unique and perhaps unparalleled service. A Methodist bishop, through a Presbyterian missionary interpreter, organizing a Presbyterian elder, a Presbyterian evangelist and eleven

other Presbyterian converts into a Methodist Church! Moreover, during that same hour, these thirteen native converts and the six missionaries pledged the entire support of the elder, who had that morning been licensed a local preacher, and the evangelist, thus at the very commencement of the work impressing upon the minds of all the vital principle and necessity of a self-supporting church.

In the first mission meeting Bishop Lambuth said, "It is our hope and purpose in founding and fostering this mission to follow as closely as possible the standards already set up by our Presbyterian friends." The natives know not the words "Presbyterian," "Methodist," they know all only as "Bena Mixon," the children of the Mission, in contrast with "Bena Mompe," the children of the Fathers (Catholics). We pray that in this land of sin and darkness the day may never come when the converts of the two societies shall begin to look upon each other wtih suspicion and to draw denominational lines. May we not pray, too, that the sweet spirit of Christian love, of comity and of co-operation which mark the beginning of our relations may never sound a discordant note? Again, it has become the burden of my prayers that the exaxmple of the two churches working so harmoniously for the redemption of the black race here may have such a reflex influence at home that they shall come together as never before in the negrounited purpose of emancipating the negro at their doors from the slavery of sin and satan.

You must take the brethren at Wemba Niama into your hearts even as you have taken us. Support them, lift them up out of their trials and difficulties by your daily intercessions for them. Although they begin their work under conditions far more favorable than Lapsley and Shepperd did, still they are pioneers; they have planted the banner of the Cross in the midst of a darkness blacker than night; they sit in the midst of a savage tribe with fettered tongues which cannot be unloosed except through long, weary weeks and months of patient, laborious application to the acquisition of foreign language; they are more cut off from the outside world than we. Moreover, they face great physical danger, not from the former man-eating Wemba Niama, who has in his day slain twenty-seven white men and who laughingly told me that before the State came in he used to send his young braves towards the break of day into the villages of weaker tribes to steal human flesh for their noon-day meals, and that personally he preferred white flesh to black, but from the paw and teeth of the man-eating leopards! The day before our arrival a young girl, who had gone to the spring for water, became a sacrifice to one of these blood-thirsty beasts. Two nights later a leopard entered a native's house, seized the poor wretch, ate the flesh from the face, arms and chest and disemboweled him. We had been sleeping without guards in the lodging house of the State. We decided that it would be the better part of wisdom to have sentries. Two were secured and furnished with long knives. They were further warned to keep their fire bright and under no circumstances to fall asleep. They no doubt intended to follow instructions, but they did not; they fell asleep. Towards four o'clock of the morning we were awakened by fearful, agonizing cries. Seizing our loaded guns, we men rushed out, to be met by the two sentries rushing in, one of whom was bleeding freely from twenty wounds on his head, chest and back. While they slumbered and slept the leopard, hungry for his prey, crept up behind the men and leaped upon one with all fours. With the impact both slumberer and chair crashed to the ground. This circumstance, together with the united cries of the now thoroughly aroused men, evidently frightened the beast and prevented him from finishing the job. This happened with-

in ten feet of the veranda. The track measured four inches in width. During the rest of the week we sat on guard, two at a time, in the hope of killing at least one. Successive nights we tied out venison and young kids. Three nights we were rewarded with glimpses of three leopards, all rather small, but we did not get a fair shot at any of them.

The natives rarely attempt to kill the beasts. They believe in that section in the transmigration of the soul. It is not the leopard that slays and eats his victims, but the spirit of an enemy which has entered the beast. One night in a strange village, as we sat at supper, we were suddenly startled by the rushing forth of a dozen or more women bearing aloft flaming torches and crying out in high, shrill tones. We asked the meaning, and were told that these women had gone down to the spring, where several people had been killed by the leopards, to propitiate the wooden image erected there and beg that he protect them from the evil spirit of the leopard.

As you pray for the protection of the missionaries, whose hearts are strong and brave, and who believe in Daniel's God, do not forget them among whom they dwell, whose lives are made up of one long succession of fears, dreads and superstitions.

It is rather a coincidence that while writing of the leopards a man should come with a baby leopard two days old. He fought with the old mother in the woods not ten miles from here, and she fled, leaving her young cub. Mr. McKinnon has bought it for five francs. It is a cunning little fellow about the size of a full grown cat, and doesn't look like it would grow to be so ferocious and blood-thirsty as to feed on human flesh. Perhaps the Lord has sent it to us in order that we may the better explain away the superstitions of the natives.

DO YOU KNOW?

1. In what two funds have been donated for hospitals?

2. Why our Shorter Catechism should commend itself to the Chinese?

3. What noble characteristic was shown in Miss Chen's life?

4. Whose "silver anniversary" was recently celebrated in Hangchow? What other anniversary was celebrated?

5. Who was put in an abandoned tile kiln?

6. What Dr. Mott's statement with regard to fifty men who know how to make intercessory prayer, was?

7. If Korea needs our help any more?

8. Of a beautiful missionary life laid down?

9. Of a suggested church union in Africa?

10. Who proved himself a hero?

REPORT OF TAKAMATSU STATION, FIRST QUARTER, 1914.

By Mrs. S. M. Ericksen.

FOUR adults and one infant have been baptized since the beginning of the year. The four who made profession of their faith were all young people, who live in the neighboring city of Marugame. We have had a chapel at this place for many years, and quite a number of people have been baptized there, but we feel that it is still a much neglected field. We are praying and planning for a larger work and hope that the time will soon come when a missionary can be stationed there. It is a city of thirty-five thousand people, and he would find far more than one man's work to do. The

infant who was baptized was the little daughter of Mr. and Mrs. Hassell, who was baptized in the independent church here, the entire service being conducted in Japanese.

Early in January Mr. Hassell and Mr. Erickson received an invitation to visit the leper hospital near here. Several years ago they used to visit this hospital regularly, but for some reason the Buddhist lepers got angry with the Christian superintendent of the institution and drove him away from the island. They also requested the missionaries not to come again. So the invitation to come back was a pleasant surprise, and the missionaries were still more pleased when they found several Christians and inquirers among the lepers. One of these Christians was a member of the Church of England, and soon after his first visit to the hospital Mr. Erickson received a letter from this man's pastor in Kumamoto, asking him to go over and baptize a man whom this Christian leper had led. Another of the Christians on the island proved to be a man who had been a cook in Mr. Buchanan's family a good many years ago.

Six of our girls from this province are enrolled at the Nagoya Girls' School, the largest representation we have had there at any one time. All the mission schools in the country are reporting record enrollments.

We are continually reminded that our ideals are not the ideals of this heathen country. One of our callers yesterday was a man who has no means of support whatever. The missionaries and one or two fellow-Christians have practically kept him up all winter. But he has been hinting for some time that he thought it would be well for him to get a wife. Mr. Erickson reminded him that he could not support himself, but he replied triumphantly, "A woman can find plenty of work to do to support us!"

The work in the country and at the chapels is going on very nicely.

Now that the weather is fine there are thousands of pilgrims on the highroads, and the men on the station spend almost every afternoon on their bicycles holding wayside meetings and distributing tracts. The work at the independent church is progressing nicely under the leadership of our new pastor. The church services are well attended, and there is a flourishing cottage prayer meeting, or Bible study class, which meets in turn at the homes of the members.

Miss Atkinson leaves us early in June for furlough, but we are glad to be able to report that Mr. J. W. Hassell will arrive from America at about the same time, so that our number will not really be decreased.

We want to ask all our friends to pray especially for the work at Marugame. We need a church building there, and humanly speaking, we see no possibility of ever getting it; we are hoping and praying for a missionary to devote his whole time to that work, and we are to put a new Japanese worker there, a graduate of our school in Kobe, and would ask your prayers and sympathy for him.

MISS CHEN

By Miss Mary S. Matthews.

I AM sending a letter from my kindergarten teacher, Miss Chen. In print we always try to give the Mandarin spelling, which is "Chen." She writes it in our dialect "Dzen Tsuwa."

She is a graduate of our girls' school before we united with the Northern Presbyterians and Baptists. On entering the kindergarten training school in Soochow she wrote a contract with Mrs. Haden, who paid her expenses that she would teach in our mission for two years. The contract was lost and Miss

Chen's father disputed its authority, and insisted on her accepting a position in some other mission or in some government school, where she could readily have secured a salary of twenty or thirty dollars per month. But she felt her contract was binding and has now taught for us for nearly a year at a salary of only nine dollars a month.

She is a character of rare sweetness and strength, and I only hope the two young girls who are studying kindergarten work as her assistants may develop the same qualities.

But it does hurt me to pay her such a poor salary and to have such poor equipment for her. The Committee's letter on the subject of furloughs has just reached us.

Hangchow.

(Miss Chen's letter appears in the Junior Department.)

LETTER FROM REV. J. LEIGHTON STEWART.

My Dear Friends:

AGAIN I have allowed a long time to pass without writing you, but in doing so now I think the reason why will be sufficiently evident. It is certainly not from any lack of desire to do so, but it has seemed impossible to find the time.

To begin nearest home. My poor wife is still afflicted with the same trouble that has kept her in bed now for over five months. My mother, who has been making us a long visit to help in the household management and the care of the patient, left to-day for Hangchow to be gone two or three weeks. She took our little boy with her, as he would have had scant attention from his father in the press of other claims. The trip also will be a very interesting and perhaps useful experience to him.

Meanwhile, the school goes on very much as I have written you before. My daily classes and other immediate duties in the institution, translation work definitely scheduled, partly for the sake of the results and partly for the experience of certain of our students in this line, snatches of time for textbooks waiting to be printed, correspondence, etc., etc. The days slip by and I feel very much like a man swimming up stream, who as long as he keeps going manages to stay in the same place, but as soon as he stops goes back. You would be interested to see how many general claims a missionary has. Now that the Christian movement is beginning to become more highly organized there are constant committee meetings, conferences, etc., which are parts of the growing fellowship among the foreign workers and progress in the Chinese Church. These are all intensely interesting. I would not have you think for a moment that I am complaining of having too much to do, it is more the finding time to follow all the attractive leads that present themselves. I think the thing that seems to me the greatest sacrifice is the lack of opportunity for one's own intellectual development. I hunger for time to read books and magazines in English and for making further study in Chinese. Sometimes I feel I am getting rusty in both respects. Apart from this the rush and movement of our life is absorbingly interesting.

The situation in China is certainly puzzling, and one hesitates to predict anything, or even be very confident in analyzing the present status. The President is, I believe, doing the best he can with conditions as they are, and in the light of his own past training and habits. He has very little theoretical interest in democracy and is chiefly concerned in restoring order. For this purpose, he is using the type of men who are most familiar with Chinese customs and administration problems. In other words, he is turning to the old type of officials after some rather trying experiences with young, enthusiastic theorists. He is also centering a

great deal of authority in his own person, which, while contrary to republican ideas, he doubtless feels—and many well informed foreigners agree with him—to be the wisest course until the present chaos is somewhat reduced into system. On the other hand, I am equally convinced that Dr. Swen and the better elements in the reform party are sincerely distrustful of him, and feel that he has violated the trust they gave him. They are absorbed with their splendid ideals of free government, and have very little knowledge of China as it is. They would be for applying republican principles from the very start, and there is much to be said in favor of their point of view. Its essential weakness seems to me that political liberty cannot be given to any people. The right of self-government cannot be bestowed; it can only come when the people have prepared themselves for it, and China is not ready yet for a thorough-going democratic government. The issue then seems to me, to be between the practical and somewhat cynical point of view of the experienced politician, and the noble but somewhat visionary standards of political theorists. Meanwhile, less worthy men on both sides are striving to profit either by supporting the machine that the President is perforce erecting, or else by fomenting revolutions and disturbances. The country meanwhile is practically without any strong government. Bandits and robbers are almost everywhere harassing the people. There are revolutionary plots being planned in many sections. Here in Nanking, for instance, there are almost daily arrests of suspected revolutionaries. Last night a man was captured in the act of firing a large arsenal quite near our compound. If he had succeeded our place might have been in ruins to-day. One large source of strength for the future is the general desire of the masses as well as most of the better citizens for a stable government. On the other hand, it is strange how almost universally in central and southern China the President is hated. Revolutionaries have, therefore, an easy matter in working up sentiment against him. It is perfectly possible that there will be fresh trouble this summer, although as far as I dare to express any opinion, it would be that the President is distributing his trusted military leaders so astutely over the country that serious disorders are not probable. But it is more the peace of a dictatorship than of a free, self-governing people.

With constant rejoicing because of our fellowship in this common Service.

NOTES FROM HAICHOW.

MRS. A. D. RICE.

WE are having a great blessing on our work in this district, especially at the five out-stations. A great number are earnestly studying and desiring baptism. According to our old established custom, we go very carefully, and so only a limited number have been baptized so far, but the harvest is ripe, and we hope to have a part in the gathering. Mrs. Vinson's twins are fine, but their arrival and her furlough has about swamped me. The number of girls and women who are studying the Gospel run into the hundreds. I do practically no teaching now except the three classes of Christians and inquirers. The women do the teaching and I have the oversight of all the work and direct them. It is a pretty big proposition for one woman with four little children, but I am strong physically, and hope to remain so until furlough time, two years from now. We need help! Our girls' school remains in "statu quo" and the people are begging to have their daughters taught, but it cannot be until we have a lady

who can take charge of it. I know the appeals come thick and fast, but dear friends, please do not forget our little corner of the Master's vineyard. Come. If you can't come, yourself, send some one to represent you.

A NATIVE MINISTER IN CHINA.

WE regret to learn that Miss Rida Jourolmon, of Kiangyin, China, has been suffering ever since she returned to the field from the overwork that was imposed upon her by numerous and irresistible calls from the home churches during her furlough, and has not yet fully recovered her normal strength. For that reason the readers of THE SURVEY have not heard from her quite as frequently as they once did. She is still unable to write long letters, but we received a very interesting brief note from her dated May 8th, enclosing some photographs which we are delighted to publish in this issue. Three of them will be found in the Junior Department, with accompanying explanations. The one on this page is a picture of Rev. Liu Teh Sen, with his wife and two younger children. About twenty-five years ago, when Dr. Davis was negotiating for the land in Soochow on which the Elizabeth Blake Hospital is built, Mr. Liu offered his services to act as middle-man in the purchase. The local magistrate at that time was bitterly opposed to the foreigners acquiring property, and in a similar transaction not long before had revenged himself on the native who took part in it as middle-man by arresting him on some false accusation and throwing him into prison, where he lay for several years. Mr. Liu well knew that this would be his probable fate. But he did not hesitate on that account. He went out and found an old man and initiated him into the care of his home, so that the old man could manage things for him during the indefinite time that he expected to lie in prison. He did not seem to be conscious that he was doing anything heroic. But, knowing as he did the barbarities of a Chinese prison, did he not in that matter prove himself to be a Christian hero of the very same type with him who said in the olden time, "I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Rev. Liu Teh Sen, With His Wife and Two Children, Kiangyin, China.

By the kind providence of God the land for the hospital was secured and Mr. Liu was saved from the fate which his friends anticipated for him. But he was none the less a hero on that account.

When the editor was in Soochow in 1897 and spoke in the church one Sunday morning, Mr. Liu responded to the address, sending to the Home Church a message of love and gratitude from him and his people for sending them the gospel, and asking our prayers, "not," he said, "that we may not have to suffer persecution, for we read in this Bible that those who will live godly in Christ Jesus must suffer persecution, but that God will always be with us in future as He has been in the past, and give us His grace to make us faithful unto death."

PERSONALIA.

THE African Mission continues to receive reinforcements by a method that obviates the necessity of furnishing the heavy traveling expense which the reinforcement of that mission by the ordinary method involves. Miss Frances Dixon Crane arrived in the home of Rev. and Mrs. C. L. Crane on April 8th. Tipping the scales at eight pounds and being otherwise in excellent condition on her arrival, let us hope that she will be able to go up against the conditions of the African climate more successfully than some of her predecessors have done. We extend to the happy father and mother our happy congratulations and best wishes.

A letter from Rev. H. F. Beaty, of the Cuban Mission, announces that Mrs. Beaty and the children expected to start home on their summer vacation on June 15th. Mrs. Beaty's health has not been very good, but has improved somewhat since the rainy season has passed. Mr. Beaty does not expect to come home before fall.

Dr. Myers writes us from Kobe that of the fifteen graduates that have gone out from the Theological School, all except one, who died soon after graduating, are doing good work, and some of them notable work, for the Lord. Four out of the fourteen are now pastors of self-supporting churches, and several of those who are serving Home Mission churches are expecting to bring them up to the point of self-support during the present year. This school is greatly in need of $6,000.00. with which to buy a lot adjoining the church property, which is in danger of being built up with residences, leaving the school in very cramped quarters and without the possibility of enlargement in future. In our judgment no work we are doing in Japan is of greater importance than the work we are doing in this school, and we would be greatly rejoiced if our brethren who are in charge of it could receive the financial help that would enable them to increase its efficiency to the highest possible degree. It should not be forgotten that two members of our Japan Mission gave the first $2,500, which made possible the establishment of this school.

Mr. Logan writes that Miss Maria J. Atkinson was to sail on June 1st, expecting to come home over the Siberian Railway and to arrive about July 15th. Her home address will be De Witt, Va.

Rev. and Mrs. George T. McKee, of the African Mission, have just arrived on their first furlough. We are glad to know that they stood their first term in Africa admirably.

Rev. and Mrs. J. W. Allen, of the African Mission, were expecting to start home very soon, when we last heard from them, his health being so much broken that we fear he will not be able to return to the field.

We are much grieved to learn that the health of Rev. R. T. Coit is so seriously impaired that he is advised to come home at once for treatment. We have not yet heard of his arrival, but are expecting to hear of it at any time. Mr. Coit has not only been a faithful worker in the Korean Mission, but has been one of the most frequent and valued correspondents for that mission for THE SURVEY.

A letter from Rev. J. Leighton Stuart dated April 25th stated that he was engaging passage on the Empress of Russia, sailing from Shanghai on July 10th. Mrs. Stuart has been ill for several months, and has finally given

Miss Margaret Van Lecourt.

up the hope of recovery in China. She will go direct to Clifton Spring on her arrival in this country, and we all hope that a brief sojourn there will at least start her on the road to recovery.

We publish herewith a picture of Miss Van Lecourt, a trained nurse from the Evangelical Church in Brussels, who went out about a year ago, expecting to receive some training in the work of our mission for the work which the Belgian Church was expecting to open up in the Congo. She has made herself very useful, at Mutoto, and was especially kind to Mrs. Rochester during her last illness, by which service she has forever endeared herself to our African Mission.

Rev. Plumer Smith, who sends the picture, tells us in the accompanying note that twenty-nine persons were baptized at Mutoto on March 29th, and that on the following Sunday 211 persons sat down to the communion table.

ORGANIZATION OF CUBAN CENTRAL PRESBYTERY.

JUAN ORTS GONZALES.

OUR Cuban Mission has just accomplished one of its most coveted purposes—the creation of its first presbytery under the name of "Presbiterio Central" (Central Presbytery). To some of my readers it may seem an easy thing to organize a presbytery, but the Cuban Mission has not found it so. We believe—and I think we are entirely right—that our mission has finished a wonderful piece of work and taken a firm and very progressive step towards greater evangelical expansion and success in Cuba.

And to begin with the writer, who has witnessed general assemblies, synods, presbyteries and other Presbyterian gatherings, can say in all honesty that the spiritual tone of our first presbyterial meeting was in no way inferior to that of any other Presbyterian gathering he ever attended. Yea more, he never saw so visibly and so powerfully the working of the Holy Spirit as he saw it in that gathering.

The sermon of Rev. Ezequiel Torres on "How to Take Christ as King," was to all present both an inspiration and a great blessing. The sermon of Rev. H. B. Someillan on "Evangelism" was worthy of an evangelist who has worked steadily and faithfully for thirty years in spreading the gospel in Cuba. He was as careful, as insistent and as sound in proclaiming clearly and forcibly the real and only gospel plan of salvation as any Puritan of old would have been. The subject assigned to the writer was "The Place of the Presbyterian Church in History." The meeting ended with a masterly presentation of "The Preacher Invincible," by Rev. R. L. Wharton. He was undoubtedly at his very best, and it was easy to see the powerful, encouraging and illuminating impression of his deeply evan-

Group of Teachers in Our Cuban Schools.

gelical address on his hearers. The writer himself can say that seldom, if ever, has he been so profoundly stirred by a single address to work yet more faithfully for Christ and his faith and trust in His spirit so greatly strengthened. More than once tears of gratitude to God could not be kept back upon seeing and feeling how both the American and the native ministers struck so truly and with such clearness and power the real evangelical note; because while the writer believes in the proper material equipment for the successful carrying on of the work, he also believes before all, and above all, and first and last of all, in the working of the Holy Spirit through a fully consecrated and entirely surrendered ministry. The best of equipment with little or no filling of the Spirit may produce such enormous ecclesiastical machinery as that known by the name of Romanism: but a fullness of the Spirit notwithstanding the lack of equipment can produce a transformation like the one accomplished in the Apostolic and Primitive Christian ages.

The meeting was well attended. We have only six organized churches located in Cardenas, Remedios, Placetas, Caibarien, Camajuani and San Jose; and four openings for the work in Santa Domingo, Zulueta, Yaguajay and Sagua la Grande; but there were present eight ministers, five elders and deacons and twelve teachers. Among the ladies present was Mrs. J. G. Hall, the widow of the faithful minister who did perhaps the most successful work ever accomplished in the Cuban Mission. The presbytery was both wise and Christian in paying a high tribute to the departed husband and to the living widow.

The gathering was a most congenial one, and the discussions were carried on in a thoughtful and friendly way. Rev. R. L. Wharton was unanimously elected Moderator, an honor he richly deserved. It was also a wise arrangement that the first meeting should be held in Placetas that due honor might be paid to Rev. H. F. Beaty, who is so faithfully and successfully carrying on the work there.

Among the important things done by the presbytery was the ordination of Rev. J. M. Hernandez and the taking under its care as a candidate for the ministry of a promising young man, Mr. Benito Alvarez.

It was a great gratification to the writer to hear the native ministers presenting and seconding a motion for the already organized churches to come at

once to the help of the work being opened in Yaguajay and, poor as we are, in less than ten minutes the necessary amount was subscribed. Our American brethren perhaps do not know that, although we are not by any means a wealthy church, the native church is taking gladly, readily and faithfully its share in the work not only by giving several ministers and many native teachers, but also by substantial gifts of money. The members at Cardenas have contributed to the building of the church there more than $3,000; those at Remedios for their church more than $2,500; and so on.

Our last words are of thankfulness to God for His visible blessings and of gratitude to our Church and Committee for their loyal and generous support. Brethren, we believe we have invested in an honest and Christian way the means you have placed in our hands, and God willing and helping, we hope to do even better in the future.

SENIOR PROGRAM FOR AUGUST, 1914.

ARRANGED BY MISS MARGARET MCNEILLY.

Topic—Medical Missions.
Song—All Hail the Power of Jesus' Name.
Scripture Reading—2 Kings 5:1-14.
Prayer—Let us give thanks.
For the noble work of our medical missionaries.
For the number of converts made, by the grace of God, through our medical work.
For the means provided for hospitals in Brazil and Africa.
Let us pray for—
Our doctors and nurses, that they may be divinely guided and strengthened in their work.
That the nations of the earth may be healed in soul while their bodies are being healed.
The speedy, adequate medical equipment of our fields.
The administration of our Foreign Work.
Song—Throw Out the Life Line.
Roll Call—Answer with a verse on Healing.
Minutes.
Business.
Questions and Answers—We Can Evangelize the World in This Generation.
Topical—Value of medical missions to other missionaries.
Medical Missions—An Uplifting Power to Womanhood.
A Day's Work.
Solo—Selected.
Prayer.
Closing with the Lord's Prayer in concert.

SUGGESTIONS.

Appoint two members of the society for the first prayer, giving out the topics before the meeting.

In Questions and Answers, etc., give the answers, numbered, to several women, then let the leader ask the question, and the member having the corresponding number, give the answer.

Review our medical work.

The articles for the Program are taken from "The Healing of the Nations," by J. Rutter Williamson, published by the Student Volunteer Movement. Those wishing a fuller discussion of medical missions will find this little book most helpful and interesting.

From Mr. Albert London, General Merchandise, Wartrace, Tenn.:

I am delighted with the SURVEY. It is interesting, thrilling, fascinating and instructive. Am always glad when it comes.—(Here are some more ways to pronounce the SURVEY—Ed.)

From Miss Lalla Rookh Burns, Kansas City, Mo.:

Your MISSIONARY SURVEY is one of the best missionary papers published. I cannot do without it.

FOREIGN MISSIONS A CONSTRUCTIVE INTERPRETATION OF CHRISTIAN PRINCIPLES.

ROBERT E. SPEER.

FOREIGN missions embody the perpetuated spirit of the incarnation. They represent the voluntary surrender of privilege in the interest of purely unselfish service. Those who labor in the missionary enterprise are not salaried, they are merely sustained. There is neither employment nor wage. There is simply life given for work. And no motive of gain or interest attaches to the work. It can be shown undoubtedly that Christian missions produce peace and create trade and advance prosperity. All this is the world's gain, but it does not accrue as payment to the man who produces it, and no missionaries go out because it can be shown that their work is full of material blessing to mankind and is economically and politically profitable to the nations from which they go. If such motives ever found their way into the movement they would be its death. Even the legitimate considerations of patriotism which support so much of our appeal for the work of the church at home do not enter here. The enterprise is itself only when it is absolutely unselfish, when with no weapon but love, and no purpose except the purpose of doing good and giving life, with no agency except the truth, with no conception of interest or of return or of glory or of pride, it goes forth to meet men as naked and unaccoutred in their need as it is in its supply. Doubtless often the pure ideal of the missionary effort has been clouded. It has taken other tools and implements into its hands, and has still produced results. Nevertheless its best fruitage has come from its purest fidelity to a principle of utterly unselfish love and unaccessoried truth. But each age misreads history or forgets it under the allurements of its own temptations, and we constantly need to be reminded to quote Macaulays' words in the Edinburgh Review, "that falsehood, though no match for truth alone, has often been found more than a match for truth and power together," and that the temptation of our Lord was a temptation to use His unprecedented and unequaled resources to achieve good ends by means unequal in goodness, to mingle interest with self-forgetfulness, to build a golden kingdom on foundations of clay.

No words can speak Christ to men as words can speak Him when pictured also in deeds. Many of the non-Christian peoples are kindergarten peoples and need to be taught by object lessons. Acts must put content into words for them. The love of Christ must be interpreted to them by the vision of a man in whom Christ is loving them.

But universal charity is not the aim of the foreign missionary movement. It cannot heal or feed the world any more than it can educate it, and it is not its business to try to do so. All that the church is giving or would need to give to discharge its distinctive foreign mission work would not suffice to meet the physical sufferings of the Yangtse Valley or to educate Bengal. Foreign missions attempt as much of such work as is necessary to get more of it done. Foreign missions cannot do it all, but they do what they do in order that other agencies may do all that ought to be done. In part, foreign missions seek to raise up an indigenous church which will do more than foreign missions could do, but in larger part still, foreign missions look forward to such a Christianization of the State as will accomplish through it all that can be accomplished by organized human effort. Is not the method of foreign missions the indication of the rational policy for the church at home? It is the business of the church to create ideals, to blaze trails, to generate power, to maintain purpose, and until a Christian

State has been developed, to do all the actual work of social as well as individual redemption that can be done. But when and as such a State is developed, it will be the work, because it will be the nature of that State to establish all righteousness.

Foreign missions know of no impossibilities. The pioneers going out alone were more ludicrous than David with his little sling against Goliath. For they wrestle not with flesh and blood. But they had the faith which the Lord invited, the faith which can remove mountains and to which nothing is impossible. If ever the world was warranted in ridiculing a movement for the disparity of its means and aims, for its worldly impotence, for its illusions of faith, for its innocence, for its childlike magnitudes of ambition, it was warranted when Carey and queer John Thomas set forth for India. But these are the very lessons which we need to learn to-day, that there is no impossible duty, that nothing that is right and good should be left uncared for, that all that Christ saw in humanity is there, even its recoverableness from all its waste and sin.

This is what foreign missions mean to us. They teach the miracle of endless possibility in the world. They have been the miracle of an ever new possibility in the church.—*The Missionary Intelligencer.*

"THE THINGS WHICH THE GENTILES SACRIFICE THEY SACRIFICE TO DEVILS."

ONE IS CONSCIOUS, in observing the variety and absurdity of idolatry, of a Satanic cynicism venting its hatred and contempt of a man by rendering him both ridiculous and repulsive. "She used to worship her own head," writes Mr. Hardy of a West African negro woman before her conversion. "She had offered ten goats and four pigs as sacrifices to her head, besides constantly sacrificing to the devil." On the other hand, a missionary in India tells of an old woman who could never believe that a girl was married till her feet had been worshiped, and describes women sitting on the edge of wells and worshiping their own feet. "This, too, is God," said a Hindu villager in the hearing of a mission worker, reverently folding his hands in front of a zebra in a circus procession.

On a small hill near Pottalpatti in Tinnevelly thousands of people gather to worship a man who lately died near Panneivilci, in the belief that his spirit can perform miracles. And in the Aurangabad district not long ago, multitudes flocked to a spot where it was reported that a young steer had developed linguistic abilities and the power of healing disease.

But the crassest illustration of the world-wide and infinitely varied devil-religion of the idolater which has come before our notice in recent reading, is that described by the Rev. G. Burton in the last C. M. S. Annual report. He says that the wide prevalence of smallpox is not due solely to the ignorance of the people and the insanitary conditions of the towns, but also to the action of "smallpox priests" (in Nigeria), who for their own profit propagate the disease in various ways. These men attend cases and in event of death claim a substantial share of the victim's possessions while, if the patient recovers, they do not go away empty-handed. In order to spread the disease they often resort to direct inoculation and frequently bury their victims by the side of the wells, or pools, whence the people obtain their water. *The worshipers of the god of smallpox actually worship people afflicted with the malady.* So great is the danger which thus arises that the authorities at Ibadan arrested all the smallpox priests and priestesses on whom they could lay their hands, sentenced one among them to transportation to Calabar for eighteen months, imprisoned others, on others imposed fines ranging from £20 to 15 —, and burnt all the paraphernaia connected with their worship.

From Miss Hattie S. Goodman, Woodleaf, N. C.:

I often think ONE COPY of the SURVEY is worth the price for a year.

LETTER FROM MISS CHEN.

MISS Mathews tells me she is sure the little children in America who love us and pray for us would be very glad to hear about the children I am teaching.

More than a year ago I graduated from the Methodist Kindergarten Training School in Soochow.

In the autumn I came to Hangchow to open a kindergarten.

The Church members and the pastor at Tien-swe-gyao were very glad to have their children go to the kindergarten, but people who do not know about our Saviour do not reverence childhood or womanhood, and do not care for kindergarten work.

At first we tried to open the kindergarten in a neighborhood where there were no Christians, but failed entirely. The superstitious and ignorant people seemed to think we wanted to do some harm to their children. You cannot imagine how sad it made me feel to think that my own people should so misunderstand and misjudge me.

In the years when I was preparing for my work I was so glad to think that in helping little children and developing their lives along true and happy lines, I would be building up and strengthening my country. Then, suddenly the door seemed closed before me. You cannot think how wounded my heart was. I often cried during the night when I was too unhappy to sleep.

Then God heard our prayers and Mrs. Chow, one of the Christians at Tien-swe-gyao, offered to lend a room in her house and her garden and organ for the kindergarten. She also guaranteed that we should have twenty or more pupils if we opened the kindergarten there.

Finally, we opened it in the building that was formerly occupied by the girls' school, which is quite near Mrs. Chow's home.

During the first week we enrolled 23 pupils. Mrs. Chang's young daughter, Kwe-in, who was out of school for a year, on account of her health, was my assistant and we enjoyed our work very much and the children seemed very happy.

Some sad little ones came from heathen homes and it was touching to see how they responded to the touch of love and became bright and merry, like those children who have known of our Saviour from their earliest years.

Young Daughters of Mrs. Dziang Wo, Head Teacher Kiangyin Girls' School.

Dzen Siao-Do (Little-big), Who for Most of Her Life Hopped on One Foot.—After an Operation by Dr. Wilkinson Now Walks With Almost Imperceptible Limp.

We were lead to have a morning session on Sundays, to which we invited all children who attended Church.

It is difficult to say who appreciated this most, the pastor or the mothers of the children. . .

It was a great relief to Mr. Sang to have the church quiet and to know that the children were receiving instruction they could understand.

One mother said, with tears in her eyes, "For the first time in years, I can really come into the church and with a heart at rest listen to God's word."

This year we opened the school in a house which we had rented near Valdosta Chapel, but, alas, we were unable to secure a house with a garden. We only have a narrow stone paved court, where the children play.

A few days ago a Mr. Kyin, a prominent lawyer in the city, visited our school and seemed much pleased with our work. He asked me to come to his home and teach his children, as we have no garden here. Of course I could not do this.

Please pray with us that in the providence of God we may soon have a garden, where the children may play.

And please pray that I may not only make our Lord known to these dear little ones, but to their parents as well.

Hangchow, China.

Rev. and Mrs. Lacy I. Moffett's Little Daughter, Florence.

RECRUITS FOR THE MID-CHINA MISSION.

THIS is the picture of Miss Carrie Lena McMullen, age 11 months, and Miss Elizabeth Cecil Wilson, age 11 weeks, both of Hangchow, China. They are the only reinforcements received by the Mid-China Mission during the year 1913. We have heard that one of the lady missionaries remarked when they arrived that the Mid-China Mission was not insisted on having any more single ladies added to its force. We are sure, however, that these two will be enthusiastically welcomed, and it would not be surprising if it were found at the close of next year's work that these two had exercised a potent influence in winning the hearts of some of

Carrie Lena McMullen, 11 Months: Elizabeth Cecil Wilson, 11 Weeks.

the Chinese. We have not forgotten the story of how on one occasion the fury of Chinese mob was quelled by a beautiful little missionary baby whose mother held her up to the window so that she attracted the attention of the people. When the little baby laughed and waved its hands towards the angry crowd they stopped and looked at it awhile and then one by one turned away and left the missionary compound.

> Youth is not rich in time: it may be poor; part with it as with money, sparing; pay no moment but in purchase of its worth, and what its worth, ask death beds; they can tell.
>
> *Young.*

PERSONALIA.

We are sure our Juniors will be glad to see the smiling countenance of Master John Boyd Scott, aged one year, who is to be left at the Guinness Home for Missionaries' Children in London, where we are informed that every possible care is taken of them, while his parents, Mr. and Mrs. W. B. Scott, are absent on their mission in Africa. This picture was sent us by his mother just as she was leaving London to rejoin Mr. Scott at Luebo, where he had preceded her a few months ago.

Separations like this are a part of the price which many of our missionaries have to pay for the privilege of serving their Lord and Master in the foreign land. All those to whom this experience comes should have a special share and interest in our sympathy and prayers.

John Boyd Scott, Age One Year.
Off To Work.

From Mrs. M. E. White, Lexington:

How much I enjoy the MISSIONARY SURVEY! I would as soon think of doing without a meal, and am constantly wondering how you can give us so good a magazine for so small a price as fifty cents a year.

JUNIOR PROGRAM FOR AUGUST, 1914.

ARRANGED BY MISS MARGARET MCNEILLY.

Topic—Medical Missions.

Song—Jesus Loves the Children.

Scripture Reading—Luke 8:41-56.

Prayer—For the sick and helpless children in heathen lands.
For the doctors and nurses; that God would give them wisdom and skill.

Song—Selected.

Roll Call—Answer with the name of a missionary doctor.

Minutes.

Business.

Recitation—The Little Missionary.

Song—Jesus Bids Us Shine.

QUESTIONS AND ANSWERS.

1. Have we a hospital in Africa?
2. Who is our only physician there?
3. Can he do all the work?
4. What then is the need?
5. How many physicians have we in Brazil?
6. How has Dr. Butler recently been made happy?
7. In what other countries have we medical work?
8. Why do we not have medical work in Japan, Mexico and Cuba?
9. Who was the Great Physician?
10. Whom did He heal?
11. Do our medical missionaries try to heal the bodies only?

Song—Selected.

Recitation—The Lord's Work.

Story—The Story of a Blind Boy in China.

Prayer.

Close with the 23d Psalm in concert.

SUGGESTIONS.

Let the leader make a short talk on Christ's ministry of healing, emphasizing how He always healed the soul.

The recitation should be given by the smaller children.

The recitation, "The Lord's Work," can be given by six children.

Always let as many members take part as possible.

The Story of a Blind Boy in China was written by Mrs. R. T. Shields, of Nanking, China, especially for this Program. We are greatly indebted to her.

DO ALL THAT YOU CAN.

"I cannot do much, said a little star,
"To make this dark world bright;
My silvery beams cannot pierce far
Into the gloom of night;
Yet I am a part of God's great plan,
And so I will do the best that I can."

"What can be the use," said a fleecy cloud,
"Of these few drops that I hold?
They will hardly bend the lily proud,
If caught in her chalice of gold;
But I, too, am a part of God's great plan,
So my treasures I'll give as well as I can."

A child went merrily forth to play,
But a thought, like a silver thread,
Kept winding in and out all day
Through the happy golden head—
"Mother said, 'Darling do all that you can,
For you are a part of Gods' great plan.'"

She knew no more than the twinkling star,
Or the cloud with its rain-cupful,
How, why, or for what all strange things are—
She was only a child at school;
But she thought: "'Tis a part of God's great plan
That even I should do all that I can."

So she helped another child along,
When the way was rough to his feet,
And she sang from her heart a little song
That we all thought wondrous sweet;
And her father—a weary, toil-worn man—
Said: "I, too, will do the best that I can."

—*Margaret E. Sangster.*

FULFILLING THE ROYAL LAW.

MISS CLEMMIE PATTON.

MY GIRLS, about sixty-five of them, in spite of the sweltering weather, are busy getting ready for our closing exercise in July. The little tots of seven, eight and nine have nearly all finished their doll outfits, the last work we shall do this year, and are now reviewing their memory work of songs and Bible verses which they have learned in connection with the sewing lessons.

I just wish that you could hear some of the cute little ones repeat verse after verse, not only in concert but individually, and with very little prompting. They are just as bright and attractive as any children—some of them.

The next older girls are completing their different garments, which are the last in a complete set for each one. Not having a sewing machine is really a blessing in disguise, for it makes it necessary that all work be done by hand, and the result is that most of them are developing into fine needle workers to say nothing of the valuable lessons of patience and perseverence for both teacher and pupils.

You may well imagine that these girls feel proud to be wearing garments made entirely by themselves, and also that their mothers are enthusiastic friends of the club. The mill bears all expenses and furnishes all material, so they get more than instruction in these lessons, and naturally the mothers appreciate all this.

About twenty of the older girls are Camp Fire Girls. This was a rather doubtful experiment, undertaken with little encouragement from Camp Fire leaders, who questioned the adaptability of the methods to this class of girls. Of course they have not learned the same amount or kind of things that high school girls would learn, but it has proven a success, in that it has made the every-day duties more interesting, and life more purposeful. One of the points of Camp Fire law is to glorify work, and I think this has been our strongest point so far. And really this is what is needed more than anything else.

Having lived now with these people and worked with them intimately for three years, I cannot agree with those labor reformers who draw exaggerated pictures of the overworked and underpaid mill hand. At least such conditions as they describe absolutely fail to exist in Scottdale, and I am rather inclined to think are more the exception than the rule elsewhere.

Jesus Blessing Little Children.

The fact remains, however, that mill work is probably the most monotonous employment on earth, and so the object of this welfare work has been to break the monotony by arousing the people to a new interest in life, and stimulating ambition for higher attainments. Necessarily much of the work has been of a social nature, and

frequent and varied entertainments have been enjoyed—at Halloween, Christmas, Washington's Birthday, Memorial day picnic, and suppers in the woods around a big camp fire.

Just the other day one of the older women said that if anybody had a good time it certainly was "that Camp Fire crowd." But of course it isn't all play and many winter evenings were spent in reading instructive stories, in Bible study, in singing, sewing, cooking, and raffia work. They also took a creditable part in a church entertainment, the first time most of them had ever attempted anything in public.

Just now they are preparing a little play written especially for Camp Fire girls. They will present this out in the woods, for the entertainment of their friends, and also to show something of the work and ideals of the Camp Fire to those who do not yet understand.

No, my girls are not heathen in any sense, but just normal natural, people, with the same longings and desires as other girls, though probably not so well developed as those who have had more opportunity. Since last September there have been about a dozen girls who have never missed a club meeting, many more who have missed not more than one or two, and indeed deliberate irregularity is the rare exception.

Do not these few facts in themselves go to show that the mill people, so often misunderstood and misrepresented, are making the best of their opportunities, and doing their part in the uplift work which this mill is conducting for its employees.

LITTLE HANDS OUTREACHED.

"If you have a loving word,
Speak it where it can be heard;
Souls are languishing to-day
For the words that you might say.
Earthly burdens sorely press,
Loving words can make them less;
And no soul can suffer loss
Who thus lifts another's cross."

1. *Hymn*—We Have Heard the Joyful Sound.
2. *Prayer*—Of gratitude that we have heard about the love of Jesus; and that He will use us in carrying the "joyful sound" to others.
3. All recite—I. Cor. 13.
4. Business-like transaction of business.
5. *Hymn*—Blessed Assurance.
6. *Recitation*—Do All That You Can.
7. With the Camp Fire Girls at Scottdale.
8. Faith, Hope and Love for the Prisoners
9. *Solo or Duet*—Saviour, Lead Me.
10. Some Evils That Will Try Our Faith, Hope and Love.
11. *Recitation*—Jesus, the Carpenter.
12. *Hymn*—More About Jesus.
13. *Prayers Sentence*—That love to Christ may lead many to give their lives to His service; and for great blessing upon all who are seeking to help and to save in His Name.

NOTES.

(8) Assign this to a boy, showing him just what articles to use in telling about some of the work among prisoners, by our Church.

(10) Get material for this from the Home Mission Department, and especially from "What Others Say."

Endeavor to arouse in the children not only a desire to serve, but the realization that it is one of the greatest privileges that God has given us, to help sinners and needy people for whom He died.

"The march of our civilization is to the music of our religion."

JESUS THE CARPENTER.

If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing
Round which his fingers once did cling.

If I could have the table he
Once made in Nazareth,
Not all the pearls in all the sea,
Nor crowns of kings or kings to be
As long as men have breath,
Could buy that thing of wood he made—
The Lord of lords who learned a trade.

Yea, but his hammer still is shown
By honest hands that toil,
And round his table men sit down;
And all are equals, with a crown
Nor gold nor pearls can soil;
The shop at Nazareth was bare,
But Brotherhood was builded there.
—*Charles M. Sheldon, in Christian Herald.*

ON THE WAY TO THE MISSION BAND. HE CAN'T HOLD US BACK.

REV. S. L. MORRIS, D. D., EDITOR
MISS BARBARA E. LAMBDIN, LITERARY EDITOR
1422 HURT BUILDING, ATLANTA, GA.

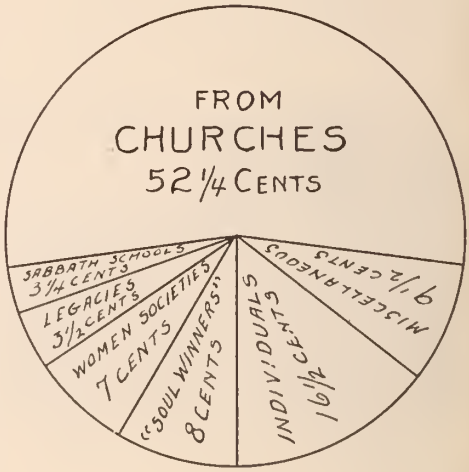
THE HOME MISSION DOLLAR.

WHENCE IT COMES.
WHITHER IT GOES.
WHAT IT DOES.

NEARLY twenty years ago the writer, then pastor of a church in Macon, Ga., divided a dollar among the members of a Children's Band, giving a nickel to each as capital with which to operate and make missionary money; and he wrote for their entertainment at the time the imaginary history of a nickel. This suggests the writing of—not a fictitious but the real—history of a Home Mission Dollar. It can be written to the fraction of a cent, and illustrated with diagrams so "that he may run that readeth it."

Growing out of the conviction that "money is power," we have coined the phrase "The Almighty Dollar." Like every kind of power, it is equally a power for evil or for good. It can pervert trusts, subvert Governments, or convert souls. It can further the Kingdom of Satan, or advance the Kingdom of God. Humanly speaking, neither the civil nor the Divine Government can be operated in this world without the agency of the dollar. No apology is necessary, therefore, for the statement that the Home Mission Dollar is as much needed and doe sas good work as any other dollar that ever fulfilled its mission among men. If proof is asked, examine it scarcer:

WHENCE IT COMES.



Based on the latest report of the Executive Committee of Home Missions, out of every dollar that makes its way slowly into our treasury, 52¼c came from churches; 3¼c from Sabbath Schools; 3½c from legacies; 7c came from Women's Societies; 8c from the Soul Winner's Society under Dr. Guerrant; 9½c from miscellaneous sources, as specials, and 16½c from individuals. Thus the origin of the dollar is traced beyond the peradventure o fa doubt.

The same mail which brings the let-

ter containing the dollar brings sometimes as many as half a dozen other letters trying to catch that same dollar, each letter positively asserting that it can show the Executive Committee the neediest object, and the best place to invest the dollar. It frequently happens that such letters reach teh Committee first, and are already awaiting the arrival of the laggard dollar. The following diagram will show the result of this race for the dollar:

WHITHER IT GOES.

This makes it perfectly clear that while it came from many sources, nearly all the dollar went in one direction, 79½c being expended for food and raiment for the man on the firing line; 6c aided in building new houses of worship: 5¼c were divided among several miscellaneous but worthy objects, while the remaining 9½c went to salaries, administration, office expenses, and our publicity campaign. If the Church would give us $2 instead of $1, the entire expense of opearting the work would be reduced to less than 5c out of each dollar.

WHAT IT DOES.

In his familiar poem of "The Arrow and the Song" Longfellow says of the arrow, "the sight could not follow it in its flight," and of the song he asks,

"Who has vision so keen and strong
As to follow the flight of song?"

In like manner no diagram can possibly represent the results of the Home Mission Dollar's blessed work. Suffice it to say, that it helped to feed 428 missionaries: and if wives and children are counted, it sustained in part more than 1,000 persons. It assisted in winning the 3,000 souls that annually are brought into the Church from our Missions. It aided in the erection of 17 new church buildings during the year: and if each adveraged in value only $2,000 it helped to increase the value of chuhch property in the Mission Field by $34,000. It supplied 616 churches and mission stations with the Gospel: and if each place averaged only 50 souls, it reached 30,800 people with the Gospel message.

The Home Mission Dollar may not be the "Almighty Dollar," but in the advancement of the Kingdom of Christ and in the valuation of heaven, it is possibly the *mightiest dollar* that was expended during the twelve months in our great Commonwealth.

He that hath an ear, let him hear what the Spirit saith unto the churches. Rev. 2: 20

SOCIAL SERVICE IN BIBLE TERMS.

The August topic, "Problems, or Conditions—Social, Religious and Industrial" grows more and more all-embracing with each succeeding year. It is manifestly impossible therefore, in our limited space to do more than touch upon several phases of the subject that are of most immediate concern to our people.

Books and books have been written on the various aspects of Social Service, and the religious and secular press are devoting an increasing amount of space to the consideration of man's relation to his fellowman. The question of Cain to his Maker is receiving every day a more emphatic and general answer in the affirmative.

But in all this there is danger lest in our concern for the physical well-being of humanity we lost sight of the awful value of the soul. Shall we not, therefore, as Christians, strive to make all our efforts to right grievous wrongs, to serve needy communities, to prevent the growth of error, to advance higher ideals of life and work and service —make these things stepping stones to the best, the true heart worship of Jesus Christ as Saviour and Lord. Call this "Social Service," or "Personal Work," or "Evangelism," we have God's word for it that "He that winneth souls is wise."

As Christians we find in the Bible the fount, under the guidance of the Holy Spirit, of our inspiration and strength. It is the only complete textbook extant on sociology.

The Second Epistle of Peter has a timely message of warning and encouragement for Christians of our day. Written in an age when many were being led away by loose living and doctrinal errors, Peter, then nearing the close of his wonderful life, describes himself as "a servant and Apostle of Jesus Christ"—his one claim to honor.

From salutation to benediction he exhorts to faithfulness and fruitfulness "them that have obtained like precious faith with us through the righteousness of our God and our Saviour Jesus Christ." And the Apostle makes it very clear that the inward graces "that pertain unto life and godliness," being the gift of the Lord, should find outward expression in diligent and appropriate works for Him.

—It may help rid us of indifference and sloth in our Christian life to translate in terms of our relationship to our fellows, the graces of such supreme importance that the Apostle could say of them, "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

BIBLE SOCIOLOGY.	SOME MODERN EQUIVALENTS.
Giving all *Diligence*—	By constant vigilance, as individual Christians and patriotic citizens; add to your
Add to Your *Faith*—	Belief in the verbal inspiration of the Bible, the deity of Christ, the virgin birth, the resurrection, the ascension, the atonement, the gift of the Holy Spirit—the Fundamentals;
Virtue, and to *Virtue*—	The "single standard" of morals for men, women and communities, safe and uplifting environment, rescuing the fallen;
Knowledge, and to *Knowledge*—	Compulsory education, vocational training, public schools as centers, playgrounds, a free press, social uplift, church papers in Christian homes;
Temperance, and to *Temperance*—	National prohibition of liquors and harmful drugs, dress reform, prescribed Sunday papers, sane living and thinking;
Patience and to *Patience*—	The altruistic spirit, stick-ativeness religious tolerance and Christian co-operation;
Godliness and to *Godliness*—	Personal regeneration, consecration, evangelism, family worship, Sabbath observance, Bible study, uncloaking false faiths;

Brotherly Kindness, and to *Brotherly Kindness*— Community consciousness, civic righteousness, separation of church and state, a living wage, safe conditions of labor and living, social justice, court and prison reform, care of the needy, the right use of wealth; and to all these

Charity— Love that finds expression in missionary and personal work, benevolence, Christian settlements, the "Big Brother" and "Catch my Pal" movements, welfare and Christian work for the needy and neglected; to the end that Christ may reign in and through all.

Jesus said:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and . . . thy neighbor as thyself."
Mark 12:30,31.

A PASTORAL SCENE AND A NEW PASTOR.

By Rev. W. R. McElroy.

AS SHOWING the great value of the Evangelistic services which many of our ministers have volunteered to render as a free will offering of their time to the Lord, the following personal letter from the Evangelist of the West Hanover Presbytery, reporting some work in Potomac Presbytery, is an example:

You will be interested in the extraordinary conditions I found existing at Poolesville, Md. This quiet, beautiful little village is situated in the midst of as fine a stretch of farming country as ever I saw in Kentucky, Missouri, Kansas or anywhere else, not excepting the Shenendoah Valley of Virginia. In every direction as far as eye can reach large, well painted farm houses are to be seen, and just as many big, red barns and continuous fields of waving wheat, blue grass, and meadows, with a goodly sprinkling of horses cattle, sheep and hogs.

There is at Poolesville a nice roomy manse and a neat little brick house of worship both newly painted and otherwise fixed up. But the strange thing is that not a sermon had been preached there in more than four years. The church once had nearly a hundred members now only about one-third that number.

Our meeting continued ten days and resulted in two fine accessions to the church. Twenty-three dollars was collected for Home Missions, $240 subscribed to pastor's salary, which can easily be increased to $300, besides the $100 from rent of the manse. An aid society was organized, and also a large Sunday School at the chapel three miles distant. This chapel, which had also been resting from its labors, is in the midst of a thickly settled community, and it is the only place of worship for the people unless they drive over to Poolesville. This community is not so prosperous as immediately around Poolesville, but the woods are full of young people and children, and there are also many excellent families who have fine farms.

Still further to complicate matters, the manse at Poolesville had been leased for five years, three of which are still in the future. Dr. Fleming said that he knew of no grouping at present for Poolesville. But man's extremity is often God's opportunity so in wondering which way to look, I thought of the brother who preached such an interesting sermon at the opening of the Presbytery in Alexandria, Va. Phoned over to the pastor at Rockville and through him arranged to have Poolesville and the chapel supplied two Sundays a month by this minister, who is engaged in educational work. It proved to be just what he wanted, and Poolesville needed; and there will be no call whatever on Home Mission funds. I left the people there just as delighted as a boy with his first pair of red top boots.

Charlottesville, Va.

ARE WE WALKING WITH CHRIST?

By Maude Merrimon Cuninggim.

Have we stood with the Christ in the market
And watched weary workers go by?
Have we paused by His side as He listened
To catch every half-stifled sigh

Have you seen how His tender compassion
Marks the ceaseless tread of the feet,
Sounding e'er in monotonous movement
Like the sea billows' restless beat?

If thus we had looked on earth's evils,
Scanned close all its weakness and woe,
To lift a lost sister or brother,
Our companion the Christ we would know.

If we saw, as He sees, the world's sorrow,
If we knew, as He knows, all its sin;
Then our souls would be girded for service,
God's prodigal children to win.

Have we followed, as He does, those footsteps
As they lead down the darkened ways
To seek for men's souls in sin's thralldom,
In the lure of its deadly maze?

The day's grind of toil in the workroom,
The loom's deaf'ning hum in the mill;
The dark, dingy shelter at nightfall;
Scant bread children's crying to still.

If we felt all sin's curse as He feels it,
Its heartbreak and sorrow and need,
Mute lips would no longer be silent,
Glad feet on swift errands would speed.

Smitten sore with a driving compassion,
Hearts aflame with a burning desire
Would haste to relieve and to rescue
Spent souls going down in the mire.

—*The Missionary Voice.*

"I WAS IN PRISON, AND YE CAME UNTO ME."

By GEORGE W. CRABTREE.

TWENTY-FIVE thousand, nine hundred and ninety-nine "souls in prison," and more, with no Gospel! and our criminal population increasing all the time! Many of these poor fellows are calling for spiritual help, and cannot get it. It looks sometimes as if our people do not care for the fallen brother at home.

Many people willingly give money to send missionaries to Africa, but will not give to send the Gospel to a dying convict, or make an effort to convert the Negroes on their place.

Not long ago two missionaries visited a certain town, and spoke at the Presbyterian Church in the interest of their work. One was a Foreign missionary, and the other myself representing the prison Home Mission work of our Church. Twelve hundred dollars was contributed for his cause, and less than $75 for this. At another town he raised $400, and I received $15.

The prison question is a great one, and must be handled carefully. The entire system is wrong, and we can do little for the men in convict camps until conditions are changed. At present, owing to the fact that prisoners are kept in small cages at night, it is possible to preach to them only in good weather. At this moment I am at a convict camp in a storm, and while I am comparatively comfortable in my wagon, the poor convicts are huddled around a camp fire, and only partially sheltered by the canvas covering. Their condition is miserable, to say the least.

Making Smooth Roads for Us.

We boast of our Christian nation and civilization, and yet we treat human beings worse than animals. The other day three boys, age thirteen, fourteen and sixteen, were arrested near one of our Southern towns. Their crime was riding on a freight train. The judge sentenced them to one year each in the "pen", where they will be thrown with the hardest class of criminals. What will be the moral condition of these boys in a short while? The Railroad Company was the cause of this miscarriage of justice. The boys should have been whipped and sent home.

Off to Work.

The Presbyterian Church wants 5,000 missionaries. Will you be one of them, Reader? You are wanted to go to the jails and convict camps in your neighborhood and carry the Gospel. Will you answer this call of the Master to "preach the Gospel" to the needy in prison? If you cannot preach,

you can tell the story of Jesus; you can sing His songs; you can take the poor fallen brother or sister a Christian paper to read, or some fruit for the sick; and great will be your reward.

During the past twelve months 3,000 convicts confessed Christ. This shows that they are easily won. Now, if our preachers and Christian workers will only follow this up. Many are doing so. Dr. Barge, a Christian physician of Newnan, Ga., and Dr. Geo. L. Bitzer and wife of Valdosta, Ga., are doing earnest work among prisoners in their vicinity. Presbyterians are waking up everywhere, and there will be a glorious dawn.

THE CALL OF THE COAL FIELDS.

By Miss D. W. Goodwin.

HAVE you ever sat, snug and comfortable in a good home, the cold wind blowing outside, when suddenly a feeling of thankfulness overwhelmed you—of gratitude to God that you were living in a land of freedom, under the protection of the American eagle? And even more blessed than that, "under the shadow of the Almighty"? Then perhaps a feeling of pity crept into your heart for those who live in a land where Christ is not known, and you recalled too, the words, "Go ye into all the world and preach the Gospel." Was that said to you, or to me, or to others?

Young Miner.—Child Workers in the Mines Make Their Own Silent Appeal.

The hardships, the distance, all frighten us; and He who "knoweth our frame", has brought the "heathen" within our reach. The coal fields of West Virginia are alive with them! Perhaps you do not feel that you have the money to go. But I would remind you that all through that region positions are plentiful, and salaries are good. A Christian man or woman as teacher, physician, nurse, stenographer, telephone operator, or clerk, will find a wonderful opportunity for work.

Does it not seem that, through such openings, God has brought this great work to us? But it so near home and easy, one will ask, "Are there any obstacles in the way?" Yes, in the coal fields as elsewhere, there is the social life. In the mining camp towns it is easy to enter; and then we find so many social duties, such a desire to be a success, that we haven't time for the Lord's work.

Oh, if I could only express how much you are needed! It is ignorance that keeps Christians away. Who seems to have claimed the foreigners? The Roman Catholics. I know a man who has assisted the Roman Catholics in their work, though a Protestant, be-

How Shall They Hear Without a Preacher?

cause the former were preaching Christ, and the Protestants were letting them have the field. It is said that "when a carload of Immigrants arrive, the priest and the saloon people look them up."

When passing the dispensary in a mining camp town once, the ambulance drove up. Two young men were taken out who had been crushed in the mines; but only one needed attention. They had been drinking, and had gone where they would never have gone if sober. Had someone spoken a friendly word to them the day before, it might have been different.

"The common people heard Him gladly." What are we going to do about this call of the coal field, you and I? They need money, prayers, and better still—workers in the field.

Staunton, Va.

NEEDS IN SOUTHWESTERN LOUISIANA.

By Rev. M. R. Paradis.

FOR lack of men and means, the cause of Jesus Christ as represented by the Presbyterian Church in the United States has woefully suffered in southwestern Louisiana.

Whole parishes (counties) are without a Presbyterian church, and some without a single church of the Protestant faith. Doors which were once widely open are now apparently closed to us. Other doors of opportunity are still open, and pleading voices from within invite us to enter and distribute the "Bread of Life" to hungry souls. Has our beloved Church no responsibility or feeling in the matter, or is she helpless?

Our own people, scattered here and there in dark places, the nuclei from which the Light of the glorious Gospel might shine and dispel the surrounding darkness, have been neglected by the Church. The result is that some have emigrated, some have united with other denominations, and others have become indifferent. Some, owing to intermarriages, are rearing their children in the Roman Catholic faith. Even elders of the Presbyterian Church have taken that step, and some Protestants have gone so far as to succumb to the preponderent influence about them, and have outwardly renounced their faith and become Roman Catholics.

The writer has gone about a good deal, and feels his inability to portray the real situation, the dire need of the pure Gospel at the hands of the Presbyterian Church, not only among our own people, but by many others who feel like lost sheep. By invitation, he has preached in French, in homes, in school houses, in dance halls, and on street corners, to audiences ranging

from 15 to 155; and great interest has been manifested by many of the people.

Numbers have lost faith in the teachings of their youth, and have ceased to practice some of the requirements of their faith, but nominally keep their old standing for lack of knowledge of the pure Gospel of Jesus Christ. The Bible is an unknown book to them; but when they learn of its glorious teachings, many yield themselves to God and its precepts as their guide, and their joy and happiness are wonderful to behold. The change that has taken place both in feeling and in conduct, in some of those who have thrown aside the mere teachings of men for the sake of the Gospel, is simply astonishing!

By securing men who speak both French and English a double advantage is gained: the spiritual interests of our people are looked after, and a chance is given to others who seek the Truth. We cannot expect much growth in any other way, for there is hardly any other material to work upon, and we have had much encouragement in this plan of work. The Macedonian Cry is heard from different quarters: "Come over and help us."

Five points in the western part of New Orleans Presbytery have been for months without Sabbath services! Two men are sadly needed. A woman Bible reader or "deaconess" would be a most valuable helper. We become much discouraged sometimes, not to say desperate, when we face the great need of laborers and funds, and they are not forthcoming! We beseech the prayers of God's people in behalf of the work in this portion of the Master's vineyard, and especially for us, that God may use us for His glory.

New Iberia, La.

GATHERING IN THE CHILDREN.

A MEMBER.

THE Missionary and Aid Societies of Van Horn, Texas,—Presbyterian, Methodist and Baptist,—have been engaged in Mission work among the Mexicans in that community. Mrs. Callie Moscos, for twelve years a faithful missionary in Central America, now at home on furlough, is in charge of the work, assisted by Mrs. M. W. Winkler.

The mission was started about a year ago by Mrs. Moscos, who went alone from house to house, speaking to the people in their native tongue the Words of Life. Finally the Presbyterian Aid Society assisted by renting a house for one month, at the end of which time the house was sold, and the little mission was left in the street. But the Lord heard the earnest prayer of the leader, and put it into the heart of a friend to open her house to the school, which offered better advantages and thus increased the attendance.

As the winter came on, Mrs. Moscos, not being well, had to suspend work for a while. She renewed her efforts the following summer, and succeeded in renting a room and also an organ, the expense being met by the societies above mentioned. Then by the untiring efforts of Mrs. Moscos in making and selling crochet, she purchased a few Spanish hymn books and had two long benches made. Later on, some literature was ordered, more benches made, and the work started anew.

At the beginning of the school only three to seven children came, but with better facilities the attendance increased: In September it averaged about 20; in October 27, and November 22.

Now, after five months of seed sowing, we come to Mrs. Moscos' Thanksgiving dinner, which proved a great blessing to her, as well as to those

whom she had so lovingly and carefully instructed all these months.

Thanksgiving Day was beautiful, bright and cool—such a day as inspires one to thank our Father for life and all our great blessings. Mrs. Moscos came in town from her little home four miles away, bringing gelatin, whipped cream and nuts,—all these good things having been purchased with money earned by her busy crochet needle.

Through the efforts of a little sewing circle, quite a lot of clothing had been brought to the Mission for distribution. After reading Psalm 103 and giving thanks to God for His abundant blessing, they then enjoyed the dinner. Forty-five or fifty children and seven women were present. The latter helped to serve the children, and after dinner fitted out three families of needy children. The Mexican women mended the garments, and thus received their share of the blessing, proving for themselves the truth of the words of the Lord Jesus, "It is more blessed to give than to receive."

Promising Mexican Young People.

Thus we see that this dinner for needy Mexican children was in remembrance of Him who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Van Horn, Texas.

PRISONS AS HOME MISSION FIELDS.

By Rev. W. S. Patterson.

THOSE who enter prisons as convicted prisoners are generally those who have lived without the pale of churches and Christianity.

Those who leave prisons come back into the world without the influence of Christianity to help them in their life struggle. Sometimes they are enemies of the church, more often they are ignorant of the aims of the church.

In either case, they drift into the slums or sparsely settled communities, and there make more work for Home Missions to do.

Could these prisoners be reached by the Church, and become really acquainted with Christ and Christian principles through Christian men and women, they would come back into the world not a burden upon, but an aid to Home Missions.

Prisons are real fields for Gospel work. Prisoners—"first termers" at least—are in a state of mind as never before to listen to those who speak to them of the folly of sin. Hardened criminals are hard to reach, but the average prisoner will listen to the Gospel, and when properly acquainted with

A Convict Camp.

God's love and offer of salvation will accept it.

We believe the following incident could easily be repeated in many communities if a little thought were given to the subject.

On a recent Sunday afternoon a layman asked me to go with him to a convict camp located four miles from town. The invitation was accepted, and an hour later found us at the camp. The guard in charge welcomed us, and extended all the courtesies possible. A

Where the Gospel Is Welcomed.

shed, which was used as a dining hall, was cleared, and soon the convicts, eight negroes and two whites, were assembled.

A Scripture lesson, a prayer, and then a simple talk concerning God's wisdom, power, love and mercy. The prisoners listened to this, the first sermon in the camp, with attentive ears.

At the close of the service, without any attempt at excitement or appeal to their emotions, Christ was offered as their Saviour. The idea of future salvation, though made plain, was not stressed, Christ as a present Saviour, one to help men live better lives appeals to such men.

Three of the convicts said that they had once been church members, but had fallen, and now wished to reconsecrate their lives to the service of Christ. Two for the first time confessed their sins, and accepted Christ as their Saviour.

These men promised to unite with their churches when their terms were finished. But much will depend upon the help they receive from Christian men who meet them as they re-enter our active world.

God has in many cases done a wonderful work with converted prisoners. He will do a similar work with others, but first they must be converted. Christian men living near the prisons and convict camps must be the instruments used of God to reach these men. *Prisons are Home Mission fields. Do you work in that field nearest to you?*

Lakeland, Fla.

"WHO WILL GO FOR US?"

BY REV. S. M. TENNEY.

FROM correspondence with Dr. Morris in regard to a loan which was subsequently made to the church at Rusk, Texas, the following facts were elicited about Mr. Tenney's work among the prisoners:

As chaplain of the State prison and pastor of the church, my hands are full and I have tried in both fields of labor to do something with nothing. When I undertook the prison work they had a good chapel and a library of about 3,000 volumes, the accumulation of years. Few of the books were suited to our men. They were little used, and poorly kept, and I went to work to build up things and systemize everything.

In March of 1912, fire destroyed our all. I immediately set myself the task of accumulating another library, and we now have more than 5,000 well assorted books, catalogued after the card system. It is being used a good deal.

As our night school had no system, I tried to improve it. I introduced the graded system, and make a monthly report to the Commissioners on the work of each student furnishing each one also a copy of his report. This is the only thing of the kind I know of in the prisons of our country. At my own

Initiative, I also began sending a full report of all work of my department to the Commissioners the first of each month, and they have become interested in it.

For two summers now I have succeeded in getting the Commissioners to let me have a regular protracted meeting, and the prisoners are called from their work each day for the service. This they say was never heard of before. Many other little things we have been able to do. Most of all, we have some men brought to Jesus and leave the prison with good hopes of usefulness.

I am only able to serve the church here by the assistance financially of the State chaplaincy, and though the church arrangement is for only half my time, I give them full four Sundays in the month. The work under the goodness of God's hand has grown, and is giving much promise. There have been ninety-two accessions in the three years since I began work here. I am hopeful of our new church building doing much for us. It has already affected the organization much.

Rusk, Texas.

THE WORKER.

I have broken my hands on your granite,
I have broken my strength on your steel,
I have sweated through years for your pleasure,
I have worked like a slave for your weal,
And what is the wage you have paid me?
You masters and drivers of men—
Enough so I come in my hunger
To beg for more labor again!

I have given my manhood to serve you,
I have given my gladness and youth;
You have used me, and spent me, and crushed me,
And thrown me aside without ruth;
You have shut my eyes off from the sunlight,
My lungs from the untainted air,
You have housed me in horrible places
Surrounded by squalor and care.

I have built you the world in its beauty,
I have brought you the glory and spoil,
You have blighted my sons and my daughters,
You have scourged me again to my toil,
Yet I suffer it all in my patience,
For somehow I dimly have known
That some day the Worker will conquer
In a world that was meant for his own!

—*Berton Braley.*

UNDER THE SHADOW OF THE GREAT SMOKESTACK.

(*A True Story With a Purpose.*)

BY A WORKER AMONG THE MILL PEOPLE.

Round and round—up and down—round and round—up and down, go the spinner's threads. Now one snaps, stops the machine, demands the spinner's attention. All day long—round and round—up and down—day after day—on it goes—the monotony broken only as a thread breaks.

But she doesn't mind, she is perfectly used to it. Her face has that vacant look that tells us that her mother, yes, her grandmother before, had been spinners too.

Typical Street in Mill Town.

Empty-headed, vacant-minded, she tended her machine mechanically, with an occasional glance out of the window into the narrow

courtyard bounded by the brick walls of the mill, with other windows revealing other empty-headed, vacant-minded spinners at their work.

On and on it goes, day after day, up at the four-thirty whistle, a hurried breakfast, out into the chilly air of the morning, into the warm, lint-laden atmosphere of the mill, a rush home to dinner, back again, round and round, up and down, a stop and a start 'till dark. Then, with tired, aching body and feet, to a heavy sleep, wakened on the morrow to the same monotonous round.

In the home there was Jim, the half-brother, illegitimate like Lou herself; Jim was good to her, she sixteen, he fourteen; her mother, also a mill hand, for whom she felt no great attachment; her grandmother, who kept the house and cooked the poorly prepared meals; grandpap and Aunt Sally; and then, oh yes, there was old granny, who was deaf and sick, who used to love to have a kind lady come in and read to her out of a big book, "the Bible," they called it.

Lou herself could not read, she had never been sent to school, and was not considered bright. Jim had been a few months, long enough to learn to spell a little and make figures on his slate. He could count out how much was to come to them on pay day. Lou never knew. She only knew what Sally Thompson paid for her hats, and Eulanesia Sides gave for her fine fur collar.

On Saturday afternoons she would put on her pink albatross dress and go down to the stores and gaze in at the windows, and spend the small sum her mother sometimes gave her of her earnings on some gaudy pin or bright ribbon that took her fancy.

One Sunday night she put on her best and went with Jane Sosserman down to the big meeting in the tent. She didn't hear much the preacher said, but she liked the singing, even tried to join in the chorus of one of the hymns, when she found a pair of big, bold, black eyes fixed on her. There was a fascination in the glance; she knew the eyes were those of Charley Simms, the boss who stayed in the card room. This same glance had met hers several times before as the line of workers filed out of the spinning room at the dinner hour.

Charley nudged the boy who sat next, and said something in a whisper, and they both looked at her, and she felt admiration in their glances. So, after the preacher was through and they had sung again, and the crowd was passing out, when Charley came up to her and offered her his arm she took it without a word. After that, in the dark winter nights, Charley's voice was often in her ear, and her hand in his. She would linger, talking with him, listening long to his words of allurement, her world brightening a little with love and longing. Oftentimes after supper she would steal out alone to have a walk with Charley along the quiet streets. One night—ah, that night—Charley brought her a bright and glittering ring and promised, ah, how he promised, how sweet his words were to the little spinner, how he held her close, so close, and kissed her. They wandered together, late into the night, and she thought she was happy and forgot everything, forgot home, the mill, the spinning, the round and round, up and down of the threads; forgot it all!

But all at once a thread broke, Charley was gone, then the next day it all came back, and Charley was not the same—no word, no look even at his "little girl." After a few days, she heard he had gone to another mill. How the little heart ached, the vacant stare became intense with pain and longing—the glittering ring that had deceived her—she threw it far, far into the dark river behind the mill, and her heart was bitter.

The sweet words, the promises, the kisses, she tried to forget, but months after when her baby came she wished, oh she wished for Charley! Her mother in her anger would not allow her to nurse the little one, said she must go back to the mill, they could not spare her earnings. So the sickly, puny babe was given to the grandmother to care for, and she was once more before her spindles with the vacant stare in her eyes and a dull, gnawing ache in her heart.

Finally, she became indifferent to her child; it was a whining, fretful little thing; often she would only glance at it when she came home, and leave it entirely to her grandmother's complaining care. Till one day a pallor came over its tiny face sicker and weaker it grew, and then when death claimed the bone of her bone, and flesh of her flesh, the mother heart-strings responded, and there arose a pain in her soul and a cry to her lips, the intensity of which she could hardly bear.

They dressed the baby daintily, and following the custom of some of the mill people, had its picture taken before the little white coffin was laid in the cold, dark ground. All was so strange, so wierd for her—she felt nothing, and wondered if she herself

We Work in the Mill.

was still alive. And yet, the mill ran on and on and on, the spinner went back to her threads going up and down, up and down, round and round, on and on!

* * * * * *

This actual case came under the observation of a Christian worker in one of our Southern mills, by whom it was sent to us. Doubting the propriety of its insertion in our magazine it has been held for some time, but it is now published in an effort to further arouse an awakened public conscience.

It is cause for thankfulness, however, that many of our Southern mill owners are Christian men, who feel the responsibility of the souls and bodies in their charge, and whose faith finds expression in efforts to improve the physical, mental and religious condition of their employees.

WHAT OTHERS SAY.

Miss Elinor Stafford Millar throws out the warning: "If home mission work stops at material betterment, we will have only better fed and better clad *sinners;* and we have plenty of them already."

The Influence of the Bible. President Woodrow Wilson said: "The opinion of the Bible bred in me, not only by the teaching of my home when I was a boy, but also by every turn and experience of my life and every step of study is, that it is the one supreme source of revelation, the revelation of the meaning of life, the nature of God and the spiritual nature and needs of men. It is the only guide of life which really leads the spirit in the way of peace and salvation. If men could but be made to know it, intimately and for what it really is, we should have secured both individual and social regeneration."

AMERICAN CHILDREN NOT IN SCHOOL.

Over a million children will not go to school this year because they are at work in some two hundred occupations. Owen R. Lovejoy, Secretary of the National Child Labor Committee, said recently that statistics indicate that all the girls and at least nine-tenths of the boys who leave school under sixteen years enter low-wage industries and remain unskilled workers throughout their lives.

The National Child Labor Committee suggests that in the light of the widely recognized evils of factory work for young people it would be well for all industrial States to consider following the example of Ohio which has just put into operation a law forbidding the employment in factories and several other occupations of boys under fifteen and girls under sixteen years.

The saloon, the brothel, the gambling den, the race track, the Sunday newspaper are not necessary evils. No evil is necessary. Christ is here to establish his kingdom, and he will not fail nor be discouraged till he has set judgment in the earth.—*The Missionary Voice.*

PUBLIC PLAYGROUNDS.

Twelve public playgrounds were conducted in Atlanta last year and each of them jus-

One of the Poster Pictures in 12 Colors, 9x21 Feet; Posted in Many Cities and Towns in the United States.

tified a thousand times over the fund spent in its operation. The annual report of the Park Commission, in commenting on this branch of its work, declares:

"Of course, it costs money to maintain these playgrounds. It also costs money to build jails for those who have not been taught obedience to law and the mandates of society. These playgrounds teach discipline. They teach obedience to lawful authority. Playgrounds, properly conducted, will make better citizens of our boys and girls and will more thoroughly equip them for the duties of citizenship."

The practical wisdom of these words cannot be too strongly commended. A playground has an educational value equal, and, in some respects, superior, to that of the school room. It is essential not only to the health of a community's children, but also to their mental and moral development and especially so to the growth of their civic consciousness.—*Editorial from the Atlanta Journal.*

Playing Games in the Narrow Street Alleys
—By Courtesy of Missions.

POOR POLICY.

It is a poor policy to chain down the safety valve of an engine—it is better to let the steam blow off even if it does make a noise.

It is a poor policy to muzzle critics: they sometimes do us good by the truths they tell, and their untruths arrive home in due time.

Rome's inquisition was a painful thing for the Church, but in the end it made more Protestants than martyrs, and it was a costly policy for Rome.

The effort to exclude the U. S. anti-Catholic paper "The Menace" from Canada, and the later declaration that the Canadian "Menace" is not to be granted postal privileges, demands an explanation which the Protestant forces should insist upon receiving from the Postmaster General.

We have read the U. S. "Menace" from time to time. It has not our mission, nor does it adopt our method with Catholics. We prefer to devote our strength to evangelizing Romanists.

"The Menace" seeks to expose the weaknesses of Romanism, and to combat their political machinations, and to arouse the country to the dangers of the Hierarchy.

That it has succeeded in the estimation of a great multitude is evidenced by its phenominal growth, reaching into the hundreds of thousands in about two years.

If Rome is behind the effort to exclude the "Menace" from our mails we think she has grasped a boomerang. She is already providing lots of free advertising for the paper when it wins its case, as it must do if it persists in claiming the same rights as Catholic papers receive and is prepared to conform to all that the law requires.

We are not in politics, but we prize the liberties that are ours in this land too well to see them encroached upon without protest.

The editor of the "Menace" may be addressed at Aurora, Ont.

ADVANCE IN CIRCULATION OF SCRIPTURES.

At a recent conference of Home Agency Secretaries, whose work covers nearly all the United States, they reported for the year 1913 a remarkable advance in the circulation of the Scriptures. The total reaches the figure of 1,076,459 volumes. This takes no account of the general circulation of the American Bible Society in foreign lands, to the trade, or the circulation effected by the Auxiliary and other local Bible Societies. The total is an advance of 280,222 volumes in these Home Agencies over the preceding year.

The Central Agency of the American Bible Society in Cincinnati, Ohio, used twenty-eight colporteurs and eleven field workers in five States, and who gave 3,814 days of service, traveled 35,148 miles, visited 471 towns and villages, and visited 85,325 families, and with the output from the office put in circulation 103,098 volumes of the Scriptures in twenty-seven languages.—*The Christian Observer.*

The efficiency of a working man is greatly increased by total abstinence from intoxicating liquor. This is the declaration of a large quartz company that employs three hundred men in its works at Chester, Pa. Recognizing this fact, the company has offered to all its employes a ten per cent increase in wages if they will agree to abstain from the use of all forms of intoxicants.

RECENT TEMPERANCE TRIUMPHS.

Ex-Governor Malcolm R. Patterson, of Tennessee, who had for years lent his influence to the liquor people, has recently made a profession of religion, and united with the Presbyterian Church in Memphis.

He is now an ardent advocate of temperance, and in a late speech declared: "It will go on its forward course, receiving converts as it goes, overcoming every obstacle in its path until its complete and final triumph."

Josephus Daniels, Secretary of the Navy, has taken a brave stand in abolishing liquors from the officers' mess on all vessels of the United States Navy. He assigns the scientific reason that the use of alcoholic liquors decreases the efficiency of the men, upon whose judgment so much depends in times of emergency.

For the first time in fifty years a war vessel the super-dreadnaught "Oklahoma," was dedicated by prayer at its launching and "christened" with water.

SO THINK WE.

Of course we are very favorable to the family Church paper. In fact, we think it ought to be in every Christian home. More than that, it ought to be in every kind of home, then we would have more Christian homes. Better get on without the clock, or the telephone, or flower garden, or possibly the family cow than be without the indispensable family Church paper.

If we are not interested in the progress of the kingdom it will set us right; if we are interested, it will help keep us right. We ought to covet earnestly the best gifts, and whatsoever things are true, honorable, just, pure, lovely and of good report, if there be any virtue or any praise we should think of these things. The religious paper keeps these things before us.—*The Presbyterian of the South.*

SOCIAL REGENERATION.

"Social Regeneration" is occupying the prominent place with many people who have

Under the Temple Wall, Salt Lake City, Utah. —This Is as Far as the Gentiles Are Allowed to Go.

good impulses. The church is losing its head over it. We suspect its popularity is due to the fact that it takes the scrutiny from the individual heart, to the contemplation of such vague, elusive generalities as "Civic righteousness," "The civic consciousness," "Social uplift," etc.

The selfish human heart is willing for anything except to render its dues to God. Any kind of regeneration meets with favor if it is only not "Personal regeneration," for this kind of regeneration comes only by humble confession of personal guilt, and by accepting the merit of the divine substitute, whose shed Blood alone taketh away the sin of the world.—*Charles C. Cook.*

"The news from Manila of the public burning of several hundred Gospels and other portions of the Scripture in the plaza of Vigan, in northern Luzon, will naturally excite a thrill of indignation. It demonstrates the truth of the statement so often made use of by Catholics that 'Rome never changes.' She is still the same Bible-burning Rome of the Middle Ages. Tyndale's Bibles were burned publicly in England by order of the fanatical prelates, but for every Bible so destroyed a dozen came forth from the presses to take their place. Thank God, it will be the same in the Philippines! Wherever the Papal Church has endeavored to crush the Bible it has signally failed. It is significant to note, as the Philippines journal, the Renacimiento Filipino, announces, that 'on the day following the plaza Bible-burning, more than 3,000 Bibles were sold by representatives of the American Bible Society.

AN INDIAN DEFENDS THE BIBLE.

Some years ago, when the Mormon missionaries went to the Province of Ontario, in Canada, with the object of making converts, they held a meeting in which they belittled the Bible and told how the Book of Mormon had been dug out of the ground by Joseph Smith and that it was a revelation of God much superior to the Bible. After the Mormon missionary finished, as no white man arose to defend the Bible, John Sunday, a converted Indian, rose and said:

"A great many winters ago the Great Spirit gave his good Book, the Bible, to the white man over the great waters. He took it and read it, and it made his heart all over glad. By and by white man came over to this country and brought the good Book with him. He gave it to poor Indian. He hear it and understand it, and it make his heart very glad, too. But when the Great Spirit gave his good Book to the white man, the evil spirit, the Muche-Manito, try to make a book, too. He try to make it like the Great Spirit made His; but he could not, and then got so ashamed of it that he go in the woods and dig a hole in the ground, and there he hide his book. After lying there many winters, Joe Smith go and dig it up. This is the book this preacher has been talking about. I hold fast to the good old Bible, which has made my heart so happy. I will have nothing to do with the devil's book."

This quaint speech ended that Mormon's career in that neighborhood.—*Selected from "Five Missionary Minutes."*

THE OBLIGATIONS OF WEALTH.

It is a pity that two men should have died recently, one in the East and one in the West, each leaving property worth $20,000,000 or more, without any bequests of a public character. No man could make that amount of wealth, or inherit it, on a desert island. Fortunes acquired by the advance in the value of real estate are directly the produce of the labor of other people. Fortunes made in manufacturing and transportation are an indirect product of the rest of the community. What practical difference can it make to a man's familiy whether he leaves them half of $20,000,000 or the whole of it? In either case the income would maintain his family in a state of great luxury indefinitely. Having done that, one would suppose a multi-millionaire would be content and would be glad to leave the other half of his fortune for public purposes.—*Editorial in a secular paper.*

HERE'S A CHANCE FOR YOUR BOY.

The saloons of Connecticut *must have* two thousand new patrons at once.

During the past year nine thousand of their best customers were put in jail, and about one quarter of them seem to be regular boarders there.

Two hundred and fifty went to State's prison. As many more were killed by railroad trains, frozen to death, drowned, or died of chronic alcoholism.

The supply must be kept up. Have you a boy at your house for them?

If the men who vote for saloons had to furnish the boys to fill them, every town would go "dry."

The wettest "dry" town is drier than the dryest "wet" town.

Any law looks blue to the man who wants to break it.

For every dollar spent for education America spends six dollars for drink.

The only good side of the saloon is the outside.

"An open saloon is a thing to be tolerated only so long as it cannot be prohibited."—*Wm. J. Bryan.*

The Church at Valdese, N. C., and the Promising Sunday School.

REPRODUCING WALDENSIAN LIFE IN AMERICA.

THE Continent, of Chicago, contained several months ago a most interesting article, from which the following extracts are taken:

There are three places in the United States where the life, thought and deep religious feeling characteristic of the consecrated Waldensian valleys of Northern Italy are reproduced with wonderful fidelity, in a distant land and amid far different scenes.

One of these colonies is near Gainesville, Texas, where ten families direct from Waldensian fastnesses settled on the broad Western prairies twenty-two years ago. They built their own little church and are an "immigrant population" in which the most anxious of exclusive Americans would be bound to rejoice. Last summer Professor Alberto Clot, the American representative of the Waldensian Church, visited the congregation, and held for it a communion service according to the Waldensian liturgy. It was the first touch which the senior members of the church had had with their home land in all the years since their arrival in America.

All the services in this Waldensian Church are conducted in English. The pastor of the Southern Presbyterian congregation in Gainesville, preaches for the Italian colony every two weeks. The elders meanwhile keep up a Sunday School without intermission. All the expenses of the church are met from the purses of the people, for the congregation has never been in any sense a missionary enterprise. The ten original families have multiplied largely in their descendants, and the community is remarkably prosperous.

On Stone's Prairie, near Monett, Mo., twenty-five families of Waldensians settled twenty-five years ago. Like their Texas friends, they have prospered wonderfully in agriculture and also have maintained from the first their own worship and built their own church. This congregation is identified with the Presbyterian Church U. S. A., and is served by an English-speaking pastor. One of the sons of the old manse, which stands alongside the church, is now professor of romance languages in the University of California, Dr. Arthur Salomon.

The largest of these three colonies is settled where agricultural conditions have proved most difficult. This is at Valdese, N. C., a station on the railway in the foothills of the Blue Ridge. Here forty-six families established themselves twenty-three years ago. They had purchased the land before leaving Italy, trustfully believing that they were to settle in a paradise of fertility. They found instead a next-to-hopeless expanse of bare clay hills. But they wasted no time repining. They promptly went to work to find out what the land would raise, and to develop its fertility to the highest possible point. Today Valdese is famous for its grapes, and as well as for excellent crops in other lines. A little beginning has also been made in an industrial way, and a sawmill and hosiery factory are prosperous. The stone farm houses of the colony are a wonderful contrast to the tumbledown

The Valdese Congregation.—The Dear Old Ladies Retain the Becoming Matron's Cap.

cabins of the native American mountaineers, and the stone church which stands in the center of the settlement is a picturesque part of the landscape.

A new migration, smaller than any of these, has just taken five more families to Mandeville, Ark., near Texarkana. Others are expected to join them soon. Meanwhile, Dr. Clot is endeavoring to persuade Waldensian immigrants whom he finds in the metropolis to join one of these agricultural colonies. He has found 200 young men from the original home parishes of the Waldensians, who are now doing service in the hotels of New York; but if Dr. Clot can influence the situation the hotels will soon lose the service of thes dependable employees, for he reasons that the Waldensians have always been farmers, and that it is far more rational for them to continue on the land in America than to further crowd the cities.

The intense financial struggle of the early days crippled the colony at Valdese, and for several years the Synod of North Carolina supported the pastor. But patience and indefatigable industry had their sure reward in gradually winning success, and soon the congregation began to pay part of his salary, in the meantime building a church and manse.

For several years the church was without a pastor, but during that time regular Sabbath and midweek services were kept up, and also an active Sunday School. At least once during the year, Rev. C. A. Munroe, Superintendent of Home Missions, Concord Presbytery, preached for the congregation; administered communion; and after strict examination by the session, received the catechumen, eight to thirteen annually. The Valdese Church, he states, is one of the best organized in the presbytery.

Rev. Emile H. Tron, a promising young minister of the Waldensian Church in Europe, has recently come over from Italy with his wife, to serve the church at Valdese. And now, except for some slight assistance from the presbytery and the Assembly's Home Mission Committee, the church is self-supporting and is doing a thorough and fruitful work.—*Editor.*

PRESBYTERIAN HOME MISSIONS IN KENTUCKY.

THIS latest Home Mission treatise contains more than its title would indicate. It covers every phase of the subject. Doctors Morris and McMillan treat Assembly's Home Missions; Dr. A. A. McGeachy contributes an interesting chapter on the Frontier. Other expert and competent men give a good account of Synodical and Presbyterial Home Missions. The editor, Rev. I. Cochrane Hunt, Chairman of Home Missions in West Lexington Presbytery, contributes valuable material. It is intended to stimulate interest in the Synod of Kentucky, but would make an attractive and instructive textbook for mission study classes in any section of the Church. It can be ordered (50c) from Rev. I. C. Hunt, Pisgah, Ky., or through the Executive Committee of Publication, Richmond, Va. We most heartily commend it to all friends of Home Missions.

"CAN YOU TELL?"

1. In what place did three former church members who had fallen into sin reconsecrate their lives to Christ?

2. Why did a certain man assist the Roman Catholics in their work, though himself a Protestant?

3. Why was a certain field as delighted as a boy with his first pair of red top boots?

4. When was a little dead baby's picture taken?

5. What fire, in destroying a library, proved a blessing?

6. How was an arrow used to point a blessing?

7. What injustice was meted out to three boys caught stealing a ride on a freight train?

8. Where is a French-speaking Bible woman or deaconess needed?

9. When did a crochet needle do good missionary work?

10. To what should all social service be a stepping stone?

11. Where has a Camp Fire Girls' organization, thought a doubtful experiment, proved highly successful?

SENIOR HOME MISSION PROGRAM FOR AUGUST.

"Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. Now abideth faith, hope, charity, these three; but the greatest of these is charity.—I. Cor. 13:1,13.

1. The Apostles' Creed, in concert.
2. *Hymn*—Lord, Speak to Me.
3. Prompt transaction of business.

SOCIAL CONDITIONS AND SERVICE.

4. *Bible Reading*—2 Peter 1:1-11.
5. *Prayer*—Of thanksgiving for our "heavenly calling" in Christ Jesus; and that we may be true to Him who has called us into His service.
6. *Recitation*—Are We Walking with Christ?
7. A Door of Hope for Prisoners.
8. *Solo*—O, Master, Let Me Walk with Thee.
9. *Two Mill Communities*—Contrasted Conditions.
10. Leaves on the Social Current.
11. *Recitation*—The Worker.
12. Prayer—For a blessing upon all who labor to uplift lives and to save souls—that we may ever recognize the value of an immortal soul. That, through our prayers, our gifts, and our personal efforts, we may be winners of souls for our Lord.

NOTES.

(10) These extracts from "What Others Say" may be followed by a vote on the question, "Do these things indicate social improvement or a backward trend?" Or this may be carried out as a debate.

REPORT OF THE TREASURER, ASSEMBLY'S HOME MISSIONS,

APRIL 1st, TO JUNE 30th, 1914.

RECEIPTS

	1914	1913
Churches	$16,524.29	$12,847.87
Sabbath Schools	2,472.80	2,854.18
Missionary Societys	1,940.06	1,238.99
Miscellaneous	7.615.73	13,853.22

A. N. SHARP, Treasurer.

THE WOMAN'S AUXILIARY
OF THE
PRESBYTERIAN CHURCH OF THE U.S.
OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature".

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, 4214 West Prospect Place, Kansas City, Mo.

STEWARDSHIP.

A Bible Reading given by Mrs. W. S. Payne, of Baton Rouge, at the Synodical of La.

1. God the owner of all.
   - Deut. 10:14.
   - Ps. 50:10, 11.
   - Hag. 2:8.
   - Deut. 8:17, 18.
   - 1 Cor. 6:19, 20.

2. Every man a Steward.
   - Cor. 4:7.
   - Jas. 1:17.
   - 1 Chron. 29:12.
   - Matt. 25:21.
   - Luke 16:2.
   - Luke 12:47.

3. God requires acknowment of ownership.
   - Gen. 4:3, 4.
   - Deut. 16:16, 17.
   - Ps. 96: 8.
   - 2 Chron. 29:31.

4. When should I give Weekly. Why?
   - Scriptural:
     - Deut. 16:17.
     - 1 Cor. 16:2.
   - Educational:
     - Secures larger offerings.
     - Replinishes treasury regularly.

5. How should I give?
   - Matt. 6:3, 4.
   - 2 Cor. 9:7.
   - Luke 6:8.
   - 2 Sam. 24:24.
   - 1 Cor. 16:2.
   - Deut. 16:17.
   - Acts 11:29.

6. For what should I give?
   - Foreign Missions 54%
   - Assembly's Home 27%
   - Chris. Ed. & Min Rlf 14%
   - Pub. & S. S. Exten. 4%
   - Bible cause 1%

7. Giving brings spiritual and temporal blessings.
   - Prov. 3:9 10.
   - Prov. 11:24.
   - Mal. 3:10.
   - Luke 6:38.
   - Acts 20:38.

8. The Jews gave:
   - 1-10 to support Levite service.
   - 1-10 to temple feasts.
   - 1-10 every 3d year to poor, with special offering to about 1-3.
   - "These ought ye to have done and not to have left the other undone."

9. How much owest thou?
   - "I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service."

MRS. RITCHEY'S AUGUST MEETING.

"I WISH I had never agreed to lead it," Mrs. Ritchey said dolefully, folding up the note she had just finished reading. "The August meeting of the Elton Auxiliary has been a dismal failnre every year as far back as I can remember, and I might have known that this one would be no exception to the rule. But I did try so hard to work up a good program. First,

all my special music had to fail, because the young people I had asked to give it were invited to a house up at the lake. I thought that was bad enough; but I counted so much on Bertha Ream's book review, for she always does her duty so thoroughly. I can't blame her much, for it is just like she says; she might spend weeks preparing it and have only a handful of women come out to hear it, and I know she is awfully busy. I'm sorry Mrs. Burke is sick; but she might have written her paper in time, then I could have found some one else to read it. I don't know what I can do at this late hour. There won't be twenty women there, and I've half a notion to just go and read the Scripture lesson and then dismiss them. I know it is dreadfully hot; but if it was a bargain sale of some kind, every woman of the Church would be there. I am sure that I saw two-thirds of the members at Schafer & Martin's sale of summer goods this morning." Mrs. Ritchey paused with a confused laugh as she caught her husband's humorous glance.

"Yes, I was there, or I would not have known about it," she said. "I might as well confess that a bargain sale has its attractions for me; and while I am confessing I might as well say that the week at the lake would have tempted me to break a promise when I was a girl; and I know that it is an effort to get out to a long meeting on a hot August afternoon. But I can say truthfully that I have never failed to go, and I have never failed a leader when there wasn't time for her to find a substitute. I don't know what I will do with that meeting."

"It's too bad; but you'll pull through it all right—you always do," Mr. Ritchey said cheerfully as he started back to his work after the noon meal, with a twinkle in his eyes. He turned back to add: "It's a pity that you can't run in some kind of bargain sale along with your meeting. That would draw them sure."

Left alone in the house, Mrs. Ritchey was soon singing about her work as usual, for she was not the kind of woman who stays down in the dumps long at a time.

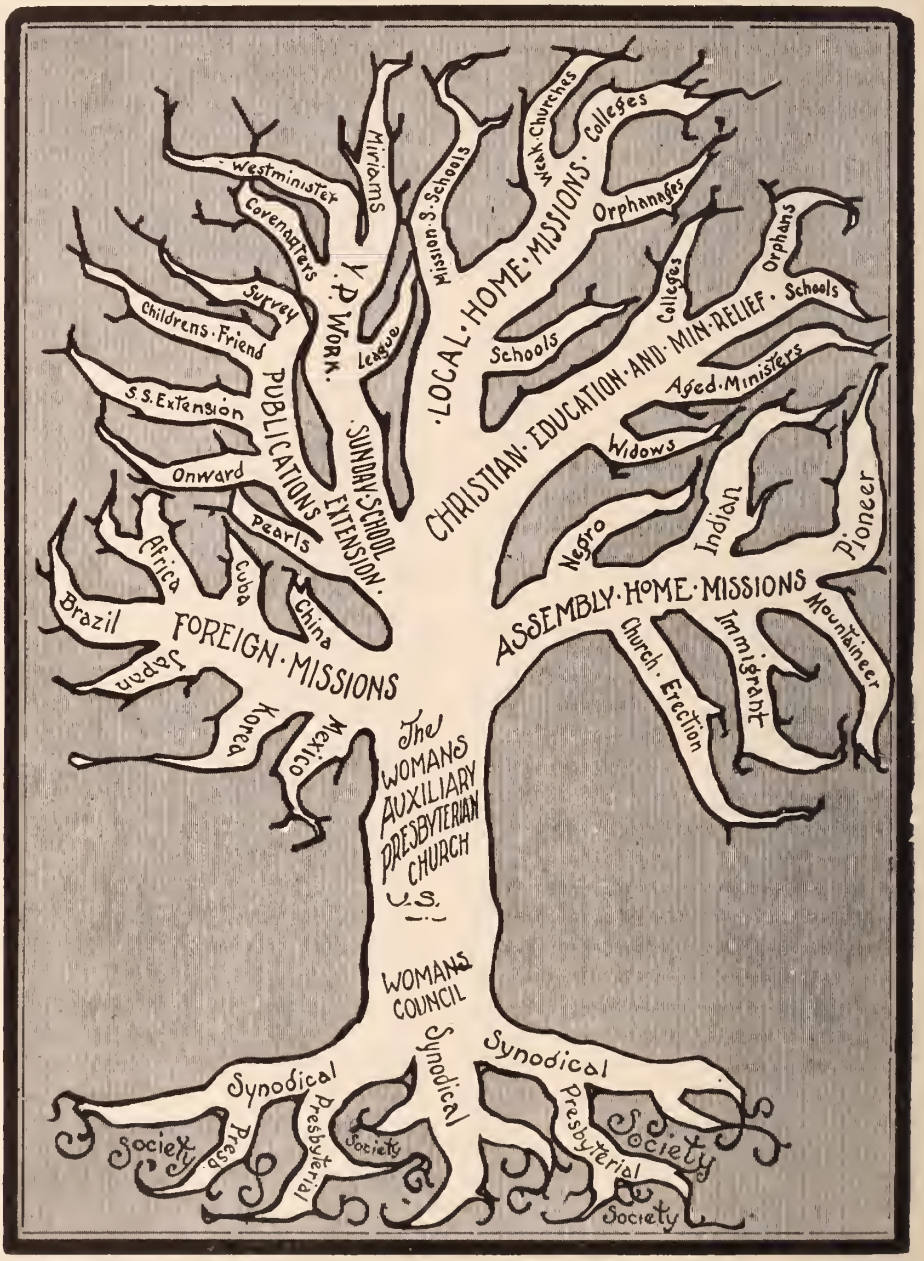
Just as she hung up her dishpan a sudden inspiration caused her to chuckle gleefully, and exclaim: "I'll do it; I'll see how advertising works along this line."

When she had finished her work in the kitchen, she set about working out her idea. She did not need to consult the President, for she held that office herself, and had only consented to lead a meeting, in addition to her other duties, because no one would attempt the August meeting.

She sat down to her desk and wrote rapidly, until finally she seemed satisfied with her efforts. Then she went in search of one of her Sunday School boys who had a fair knowledge of setting type and who often helped print the programs on the Church printing press. The boy was willing to help her, for her boys all knew how willingly she would do anything for them, and remembered the many pleasant surprises she had given them in her pretty home.

It was a Saturday afternoon, and she wanted the printing done at once in order to carry out her plan; and by helping all she could she was able to carry home the stack of bills and display them triumphantly when Mr. Ritchey came to supper. After supper she called on the minister's wife, and, having gained her approval of the plan, she had a talk with the minister's tiny son and daughter, and by the promise of giving them a ride out in the country one day the next week she secured their promise to stand, one on either side of the church door, and distribute her bills to the women after the morning service.

When the audience was dismissed on Sunday morning, the women were surprised to have the eager children thrust into their hands handbills, with the startling headlines in large letters:



The Tree Which Has Strong Roots
Will Nourish Mighty Branches

"Great bargains! Valuable goods within reach of all!"

There were ejaculations of "Well, the very idea!" "Of all things!" etc., as the ladies hurriedly folded the bills so that the offending headlines did not show. But it is safe to say that not one of the bills was thrown away, for the women were waiting eagerly until, in some more secluded place, they could examine them and find what the wonderful bargains were which had given any merchant of the town the boldness to distribute his advertisements at the church door. Some were horrified that the minister would allow his children to have a part in any such thing. But when they found a place to read the bills, this is what they found in small type below the headlines: "The ladies of the Christian Church will find it to their advantage to attend a meeting of the Auxiliary Monday afternoon from 2:30 to 4 o'clock. All the latest styles in missionary work will be discussed, including the advance autumn styles. In this valuable collection you may find just the line that will suit your talents or your purse. There will also be a full line of ideas, some never displayed before, others slightly used, but well worth the price. Samples of all kinds of missionary intelligence will be given free to all who come. These goods are not marked down because of decrease in value, but because of decrease of interest in said goods. One price will be made to all, which will be the willingness to make the effort to come through the August sunshine and a cheerful, appreciative hearing after you are there."

There was much good-natured laughing and joking over the little bills after they had been read, and one woman voiced the sentiment of the majority of the women of the church when she said: "That is just like Marjie Ritchey, isn't it? Always thinking of something bright and new to attract one to do her duty. A woman who will do that much to get people to come to her meeting ought to be encouraged, and I'm going."

Probably there was more talking over phones and over back fences about that meeting than any other of the year, and that was just what Mrs. Ritchey had hoped for.

She watched with happy eyes the crowd that assembled at the church the next afternoon. She had gone early, and had opened all the windows that would insure a breeze, and closed all on the side where the hot August sunshine would beat in. Then, with the janitor's permission and help, she had broken up the straight line of chairs, placing them in groups near the windows and in clusters about the piano and table, making the room look homelike and very cool and attractive to the women who came in out of the midsummer's heat. From the main audience room she had brought the palm-leaf fans, a plentiful stack, promising the janitor that she would put them back in the racks where she had found them; and they were soon being used vigorously by her audience.

When the time came for the meeting to begin, Mrs. Ritchey, looking at the crowd of women, felt a twinge of conscience that she had no fine program to present. She offered no apology, however, as she stood in their midst, but simply said: "In point of attendance I see that we have broken all former records for August meetings; now let us make it the best meeting in every other respect as well. We have no special music for to-day, so each one must feel responsible and do the best singing she is capable of doing. We have no program because my plans were all broken up so late that I could not make out the usual program: so each one must feel that it is her duty, as well as privilege, to contribute something helpful to this meeting."

The hymns were sung in that meeting as they had never been sung before. Favorite hymns were called for, and

voices that had long been silent helped swell the familiar strains. To start the meeting in the informal way she had planned, Mrs. Ritchey asked the women to tell something about the missionaries they had met, and tell where they were located. Then Mrs. Ritchey asked each one to tell briefly what line of missionary work she found most interesting, and this brought another ready response. Some of the older members were asked to tell of the early work in the Auxiliary, and some of the younger workers told of the plans for future work. Suggestions for making the meetings more helpful and interesting were given, and valuable bits of missionary news, culled from late books and missionary literature, were heard with eager interest. Women who had never spoken out in a meeting of the Elton Auxiliary responded to the calls, for it seemed like talking in some home gathering,. Before they realized it the hot afternoon had slipped away, and the meeting had lasted an hour longer than the usual time for closing, without one impatient movement or murmur. Even after the closing song and prayer they lingered to talk it all over. When they crowded about Mrs. Ritchey to congratulate her on her successful meeting, she said modestly: "It wasn't my meeting; it was ours. I did only the advertising; but I shall certainly be a firm believer in advertising hereafter, for the returns are greater than I dared hope for."—*Missionary Tidings.*

ROLL OF HONOR, 1914-1915.

These Presbyterials report having attained the Standard of Excellence.

10% increase in Membership.
20% increase in Gifts.

Mobile.	Missouri.	Norfolk.
Tuscalooso.	King's Mountain.	Greenbrier.
North Alabama.	Harmony.	El Paso.
Florida.	Mangum.	Western Texas.
West Lexington.	Mississippi.	Central Texas.
Transylvania.	St. Louis.	Eastern Texas.
Red River.	Palmyra.	Brownwood.
Meridian.	Potosi.	

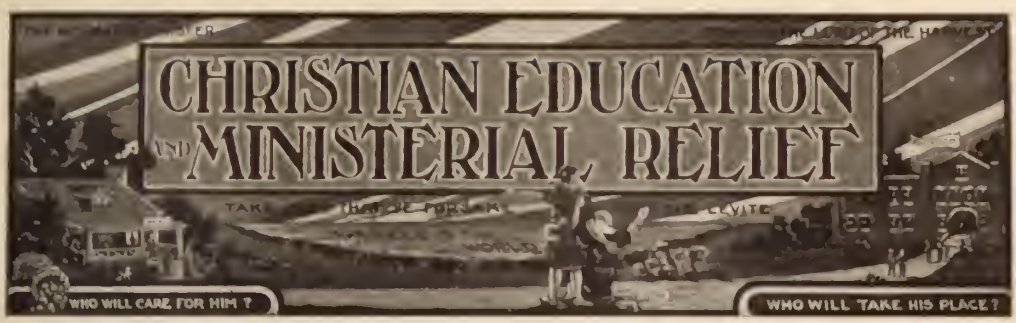
Total: 23.

Tuscaloosa Presbyterial deserves especial mention as receiving an increase of 30 per cent in membership and 100 per cent in gifts.

The annual report of the Superintendent of the Woman's Auxiliary is now ready, and will be sent to any one on request.

From Mrs. Abbie K. Richardson, Ionia, Michigan:

The MISSIONARY SURVEY is SPLENDID! I am going to use the July number at our missionary meeting here July 11th. Find check enclosed to renew my subscription for two years. You certainly do publish a rich treat each month.



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Fifth and Market Streets, Louisville, Ky.

DON'T WORRY.

IT is not always easy to differentiate between a proper solicitude and worry. One ought to be solicitous that he does his full duty in the solution of any problem of life. This should not go to the worry station, for no train ever gets out of that station. To be properly solicitous is only right, for otherwise we become indifferent to some of the most sacred obligations of life. To be stoical is not evidence of superior control. To be calmly solicitous is evidence of a keen sense of obligation and of the highest self-control. I enjoyed, recently, the comforts of a beautiful rose bedroom, the wall paper and furnishings being exquisitely delicate and harmonious. On the stand was the following gem:

Why shadow the beauty of sea or land
With a doubt or fear?
God holds all the swift-rolling worlds in His hand,
And sees what no man can as yet understand;
That out of life here, with its smile and its tear,
Comes forth into light, from eternity planned,
The soul of Good Cheer. Don't worry—the end shall appear!

I made it mine and repeat it often, together with the following bit of verse:

The world is wide
In time and tide,
And God is Guide;
Then do not hurry.
That man is blest
Who does his best,
And leaves the rest;
Then do not worry.
—*Spencer S. Sulliger.*

A CHURCH FINANCIER.

To pledge or not to pledge! That's the question
Whether 't is nobler in a man to take
The Gospel free, and let another man foot the bill,
Or sign a pledge and pay toward the Church expenses!
To give, to pay—aye, there's the rub—to pay!
When on the free-pew plan a man may have
A sitting free, and take the Gospel too
As though he paid, and none be thought the wiser
Save the busy deacons, who—
Most honorable men—can keep a secret.
To err is human; human, too, to buy
At cheapest rate. I'll take my Gospel so:
For others do the same—a common rule.
I'm wise; I'll wait, not work; I'll pray, not pay.
I'll let the other fellow foot the bills.
And so with me the Gospel's free, you see!
—*Selected*

Westminster College Buildings, Fulton, Mo.—(1) General Administration Building.—The Columns in the Foreground Belonged to the Original Building; (2) Science Hall; (3) Dormitory; (4) President's Mansion

WESTMINSTER COLLEGE, FULTON, MO.

FOR MEN—FOUNDED 1853.

History.—Westminster was organized in 1853, and has an honorable history of over sixty years. Before the war her growth was rapid and the future most promising. The war destroyed her endowment and divided her constituency, and the Southern Presbyterian Church in Missouri, with which her lot was cast, being isolated and weak, her history for some years was one of sacrifice. But she never lowered her ideals, continued during those difficult times to do a noble work for the church and State, gradually regained financial strength, and is today doing a high grade and broadly useful service. In 1901 the Synod of Missouri, U. S. A., was offered equal control, since which time her work has broadened in scope.

Control.—The two Synods of Missouri, U. S. and U. S. A., each elect twelve trustees, who must be members of these synods, and the synods have full control of all policies. Westminster thus lives in closest union with and service for the church.

Resources.—The college has entirely new and splendidly equipped buildings, a president's house, dormitory and buildings for general administration and science. The administration building is one of the finest college structures in the West, and challenges comparison with the best universities. Science hall has the finest, most commodious and best equipped of laboratories for physics, chemistry and biology, and but few colleges can offer better facilities for all scientific lines. The library is nearly all newly-selected and admirably adapted for its purposes. The campus proper is a beautiful sloping lawn tree-covered, cool and inviting, on the bluffs overlooking the "Stinson." Across this creek, in a level bottom, is a large athletic field, admirably suited for all out-door features. The grounds in all cover 38 acres. The total value of buildings and equipment is over $200,000, and the income-producing endowment is $222,550.

Location.—The climate of Fulton healthful, the surrounding country unsurpassed for natural science study, the Flora and Fauna being varied and the geologic and mineral out crops of unusual range. A city of institutions having a State Hospital and State School for the Deaf, both of the highest rank, two high grade colleges for women, one, "synodical college" belonging to the Southern Presbyterian Synod, and Westminster—easy of access, yet aloof from distracting influences—delightful for residence, with a cultured and religious population, into whose homes the students have cordial reception—Fulton is an ideal college site.

Student Body.—In proportion to the strength of her constituency, Westminster has by far the largest patronage of any church college in Missouri, and few colleges have a finer class of students. The religious and moral influences have always been notably powerful and high and an unusual per cent of her men have gone into the ministry and foreign field. In other professions her alumni fill positions of eminence, both North and South, and practically none of her graduates are failures.

Standards and Courses.—Westminster stands for Christian character and culture as the chief ends of education. In the midst of modern influences inimical to these ideals, she has steadily upheld a high standard, intellectual, moral and religious. On the strictly intellectual side, her aim is high. Requirements for admission are 15 units, with one condition, and 66 hours for graduation. No college has a higher basis. The whole strength of her experienced and able faculty is concentrated on the strongest and highest courses, excluding all side issues. Her required and elective courses in mathematics, science,

history, philosophy, Bible, English, etc., are all of strong type, using high-grade and difficult texts, and doing work recognized everywhere. She offers well selected lines preparatory to the best modern requirements for all professions—law, medicine, agriculture, engineering, the ministry, business. With her admirable location, her strong and experienced faculty, her unusually well appointed laboratories, her new library, her strong influences for right living and hard work, her opportunities and wise encouragements for a healthy, physical life, Westminster confidently appeals for the support of the church, sure of her ability to do well the great tasks entrusted to her care.

HOW "BILLY" HELPED.

"Billy", an eight-year-old lad, is a son of the manse. His father is particularly interested in Ministerial Relief, and talks about it frequently at the family table.

A few months ago "Billy" began to conduct preaching services in his home on Sunday afternoon. His father is away from home every Sunday, and "Billy" felt that it was only right for him to take his father's place. The services are always most reverently carried on. The preaching is usually of an expository sort, such as the "Story of Joseph" and "Moses, and the Children of Israel." Sometimes, however, it takes a topical turn and includes "Respectable Gambling" and the like.

The real feature of "Billy's" service is that every Sunday afternoon he takes an offering for Ministerial Relief. He contributes liberally out of his own small allowance, and sacredly guards his funds. Recently he handed the Treasurer of the Board a little cloth sack containing one dollar for the "disabled ministers and the widows and orphans of deceased ministers." It is not a large gift, though larger than that given by hundreds of our churches, which last year gave nothing.

"Billy" really has helped. Perhaps he will help you to help Ministerial Relief. If so, it will only fulfill the Scripture "and a little child shall lead them."—*The Assembly Herald.*

"PHYSICIAN, HEAL THYSELF!"

REV. JOSEPH B. HINGELEY, D. D

OF COURSE the United States Steel Corporation is a tremendous institution, but financially is not in the first rank as compared with the Church. We are not so much inclined to comment on what Mr. Carnegie does nor on what he does not do. He stands among the great in all history as a giver. But as was well said by the Evening Mail of New York, the Church is "the Richest Institution in the land." It therefore ought to do better by its retired men than the Steel Trust or Standard Oil or railroads and banks and other lesser institutions.

Personally we believe it would be a great luxury to Mr. Carnegie or any other millionaire to be God's Almoner for the old preachers, but the care of the aged preacher and the widow of the preacher is first of all the duty of the Church itself. To an apathetic Church which tells Iron Masters and Money Lords what they SHALL do, the Master says, "Physician, heal thyself!"

YOU AND YOUR PREACHER.

By GEORGE CHRISTOPHER.

1. Every day we receive newspaper clippings of things that are said about the poorly paid preacher; here are some of them:

2. The men we dislike most are not the ones that abuse us, but the ones that we wrong.

3. If church members were poor the pastors would be content to sacrifice.

4. Living expenses increase, salaries and earnings of our members increase, but ministers' never.

5. For a dollar wage we expect a dollar's worth of work, except from the preacher, and from him we demand $5 worth.

6. The average preacher draws the pay of a day laborer, but he is expected to dress as well as the policeman who gets a higher salary.

7. Any man who is accepting less than a living wage for preaching, when he knows his congregation can afford to pay more, and when his family needs more for comfort and education—afraid to say anything to his official members lest they imagine he is in the ministry for money—is unjust to his Church, to himself and to his family.

8. Human nature is attracted by the appearance of success and repelled by evidence of failure.

9. The small salary of the average minister makes him seem a failure to many.

10. Ministers' salaries have stood still while the cost of living has been soaring, and a sore minister cannot be expected to bubble with enthusiasm.

11. We would not expect very good work from a bricklayer who worked seven days a week at $2.50 a day, and we haven't much reason to hope for aggressive work from the minister who works on this scale of wages.

12. The ministers cannot do effective work when worried by debt and discouraged by apparent failure.

13. Railroad officers pay their engineers and conductors enough to live on comfortably, because a man harassed by debt and worry is not a safe one to run a train.

14. We keep our spiritual and moral engineers unfit for their tasks by debt and worry.

15. A minister should receive enough to insure a mind free for efficient leadership—successful effort.

16. A timid preacher is the devil's best tool.

17. The devil knows that an ounce of prevention is worth a pound of cure; he knows that a hungry minister cannot make him hustle.

18. A hungry minister cannot be an aggressive leader and on his average salary the minister must often be hungry.

19. We can "kick" about the high cost of living, still we seem to have the price.

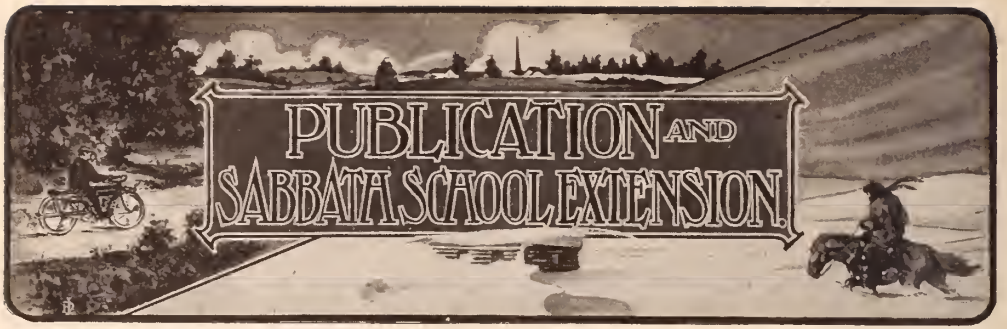
(To be Continued.)

FLOWERS FOR THE LIVING.

If you've anything good to say for a man
  Don't wait till he's passed from your sight,
And joined the great crowd on the shores of the stream,
  In the land of Celestial Light.
Don't wait till his ears are deaf in Death,
  Till his hands have been crossed on his breast,
And the heart that in life would be thrilled by your words,
  Is still and forever at rest.

Too often, alas, we are chary of praise
  To a Brother whose acts we approve;
And are glad we are linked to a man such as he
  By the chain of our Brotherly Love;
But seldom a word do we speak in his praise
  Till he's laid in his last earthly bed:
Then we try to atone for our lifelong neglect
  By throwing bouquets at the dead.

—*The Veteran Preacher.*



Branch Department at
Texarkana.

PUBLISHING HOUSE:
212-214 North Sixth St.,
Richmond, Va.

SUNDAY SCHOOL EXTENSION.

THE SHOWING OF THE EXECUTIVE COMMITTEE OF PUBLICATION AND SABBATH SCHOOL WORK BEFORE THE LAST GENERAL ASSEMBLY.

EXTRACT FROM OUR ANNUAL REPORT.

PROPERTY MATTERS.

Since our report to the Assembly of 1913 we have made a material change in the character of our holdings of real estate. In 1903 the lot and building located at corner of Tenth and Main Streets, Richmond, was sold for $62,815 net. A lot containing an old residence was purchased in same year for $25,000 at corner of Sixth and Grace Streets, then a residential district. A portion of the lot was sold for $5,500 cash, and space for a new building was reserved without disturbing the residence, which was rented for $1,000 per year.

A new building, four stories in height, was erected and occupied in April, 1904. The total cost of building and lot was about $48,000. When the new plant was occupied, it was thought we had anticipated the normal growth of our business for many years to come. The church met our efforts to give them an improved service with a response that shamed our weak faith, and the annual business jumped from $43,000 in 1903 to $175,000 in 1913. The new building was not large enough to furnish shipping facilities for the growing output of Sunday School Periodicals, and at the same time provide working quarters for our constantly enlarging Editorial and Clerical Staff.

We took possession of the upper story of the residence on our lot for Editorial Offices but this only afforded temporary relief. The cramped conditions under which we were working make it apparent that we must find relief either by adding extra stories to our building or erecting an addition on the lot occupied by the residence.

Coincident with the rapid and encouraging growth of our own business, there came an increase in the value of our real estate, owing to its favorable location in a section which developed rapidly as a retail center. The character of our business does not require that our building be located in a section where ground values are high, and we therefore decided to sell out property at Sixth and Grace and erect a larger building on a less expensive site.

We sold our property for $158,473.50 net, thus making a handsome profit on our investment. In former annual reports the item real estate has been listed at its net cost, $47,974.05. The present report carries the item at its sale price, and as a result we have a large increase in our total assets.

A NEW SITE AND BUILDING.

We purchased a lot 62x115 feet on Sixth Street, between Main and Franklin at a cost of $32,500. This location is well suited to the purpose, as it is in the heart of the business district and but three squares from the post office and express office, our chief avenues for forwarding books and papers to our patrons. Plans for a fireproof building, covering the entire lot, five stories in height were prepared, and the new plant is now under construction. The new building will cost about $80,000, exclusive of furnishings. It will be modern in all its appointments and of sufficient size to house a printing plant should we ever find it economical to do our own printing. We expect to remove to the new building on September 1, 1914.

SALES ACCOUNT.

The tabulation below indicates the development of our business from 1903 to 1914, inclusive:

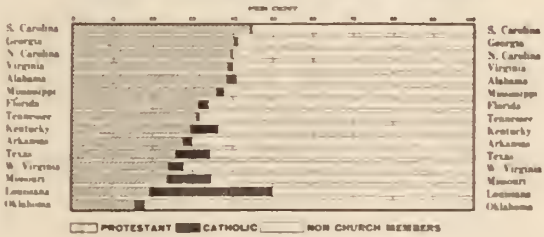
Sales in 1903	$ 43,587
Sales in 1904	92,201
Sales in 1905	105,307
Sales in 1906	116,951
Sales in 1907	129,000
Sales in 1908	146,064
Sales in 1909	160,224
Sales in 1910	164,067
Sales in 1911	185,962
Sales in 1912	202,046
Sales in 1913	214,539
Sales in 1914	227,475

CO-OPERATIVE WORK.

Our Committee has given hearty and effective support to the special committee on Evangelism and Stewardship in the educational campaign, which has for its object the introduction of the Every Member Canvass in every church. We have acted as the distributing agency for the free literature, and mailed vast quantities of leaflets to churches and individuals. We also published at our own cost thousands of leaflets to promote this most important undertaking. We have made a careful study of the varying needs of our churches for systems of collection envelopes and have endeavored to provide supplies for every conceivable condition.

SUNDAY SCHOOL EXTENSION

"MUCH LAND YET TO BE POSSESSED"



35% of the Population IN the Church
65% of the Population OUT of the Church

OBLIGATION IMPERATIVE—OPPORTUNITY FLEETING

Over Three Million White Children Out of Sunday School in the South

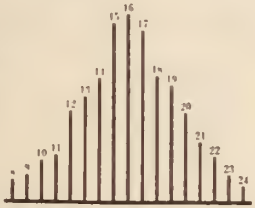


Diagram Showing Age at Which Young People Are Converted

Save the Young People To-day If You Would Save the Church and Nation of To-morrow

WHAT ARE YOU DOING TO HELP?

PRESBYTERIAN COMMITTEE OF PUBLICATION
RICHMOND

Full Size Duplicate of this Chart sent Free on application to Presbyterian Committee on Publication, Richmond, Va.

We perfected a series of Stock Form Duplex (double end) Envelopes (the system endorsed and recommended by the Assembly), which we are able to offer at a much lower price than the regular "printed-to-order" forms.

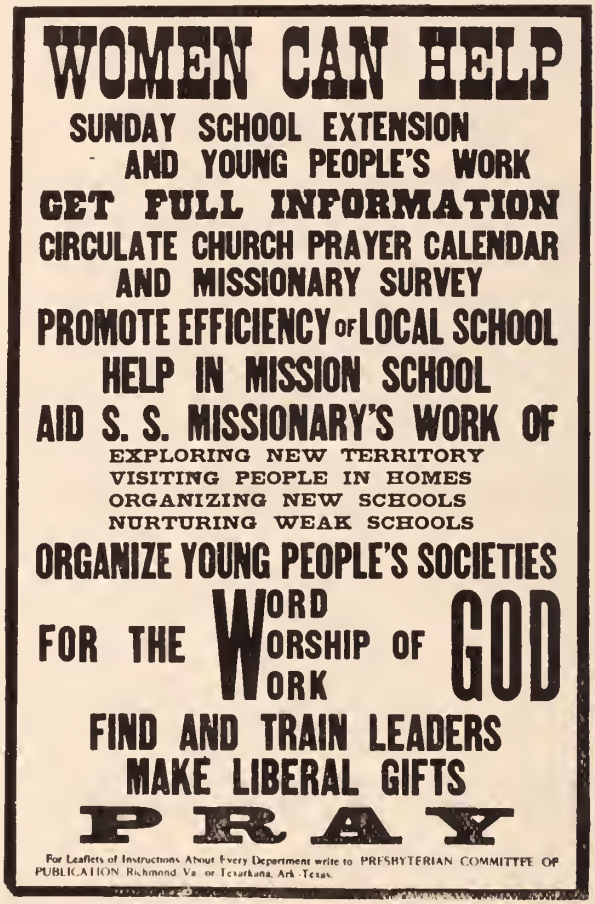
By order of the Assembly, we publish the official organ of the church, THE MISSIONARY SURVEY, and it has been, and is, a happy expression of the unity of all the Assembly's activities. Twenty-five thousand copies are published monthly, but our ambition is to enlarge the subscription list to 50,000 names.

BENEVOLENT WORK.

The financial summary of our benevolent work for last year is shown by this tabulation:

RECEIPTS FOR EXTENSION WORK.

Received from 1,351 churches	$17,374.60
Received from 1,217 Sunday Schools	14,440.92
Received from 161 societies	842.16
Miscellaneous sources	830.77
Total receipts for Extension Work	$33,488.45


WOMEN CAN HELP
SUNDAY SCHOOL EXTENSION
AND YOUNG PEOPLE'S WORK
GET FULL INFORMATION
CIRCULATE CHURCH PRAYER CALENDAR
AND MISSIONARY SURVEY
PROMOTE EFFICIENCY OF LOCAL SCHOOL
HELP IN MISSION SCHOOL
AID S. S. MISSIONARY'S WORK OF
EXPLORING NEW TERRITORY
VISITING PEOPLE IN HOMES
ORGANIZING NEW SCHOOLS
NURTURING WEAK SCHOOLS
ORGANIZE YOUNG PEOPLE'S SOCIETIES
FOR THE WORD WORSHIP OF WORK GOD
FIND AND TRAIN LEADERS
MAKE LIBERAL GIFTS
PRAY
For Leaflets of Instructions About Every Department write to PRESBYTERIAN COMMITTEE OF PUBLICATION Richmond Va or Texarkana, Ark.-Texas.

Full Size Duplicate of this Chart sent Free on application to Presbyterian Committee on Publication, Richmond, Va.

EXPENDITURES FOR EXTENSION WORK.

Salaries and expenses of Superintendent and Field Workers	$13,519.90
Institutes and Educational Work	2,006.97
Programs, envelopes, etc., for special collections	1,476.99
Expenses of Campaign of Evangelism and Stewardship	560.00

Expenses of Woman's Auxiliary...	362.50
Christian Workers' Home at Montreat	700.00
Printing, Express, Postage and Incidentals	1,795.03
Donation of Books, Bibles and literature and accounts.....	13,078.37
Funds returned	48.59

Total expenditures for the year..$33,548.35

FUTURE PLANS.

The only limitation to a rapid expansion of our work is the lack of funds. We plan to meet the situation as rapidly as the church supplies the money along the following lines:

1. Place field workers in neediest of our eighty-four Presbyteries.

2. Encourage Presbyteries to hold Sunday School Institutes and employ Sunday School Missionaries.

3. Persuade every church of ability to establish one or more mission Sunday Schools.

4. Promote organization of Young People's Societies in local churches.

5. Endeavor to bring the schools up to the standards approved by the Assembly.

6. Aid in establishing and maintaining a Training School for Lay Workers.

7. Stimulate the memorization of Catechisms through offer of Bibles and Testaments.

8. Introduce new libraries and enlarge usefulness of old collections of books.

9. Organize Teacher Training Classes wherever possible.

10. Aid Sunday School Institutes at all the summer Assembly points of our church.

11. Enlarge our donations of religious tracts and literature.

12. Co-operate with the other agencies of the church in promoting evangelistic effort and arousing the church to a sense of its Christian Stewardship responsibilities, and sustain the Woman's Auxiliary in its splendid work of educating and inspiring the women to co-operate in every phase of the benevolent activities of the church.

The current operations of the Publication Department will be enlarged to meet the growing demands of the day, and in our new plant we shall have facilities for increasing the service we are rendering the church.

BUDGET FOR EXTENSION WORK FOR 1914-15.

To meet in an adequate way the opportunities confronting us, we could use $75,000 per annum. We do not believe the church is sufficiently alive to the importance of our cause to at once furnish this amount, but we do most earnestly ask that the Assembly urge the churches and Sunday Schools to contribute next year $40,000 to be used as per tentative budget on opposite page:

Salaries and Expenses of Superintendent and Field Workers	$20,000
Donations of Sunday School Literature, Libraries, Tracts, etc.....	12,500
Printed matter for Educational and Inspirational Work.....	2,000
Institutes and Educational Work....	4,500
Young People's and Brotherhood Work	1,000
Total	$40,000

Submitted by order of the Committee.

R. E. MAGILL,
Secretary.

JUST A WORD FOR JESUS.

Just one sweet word for Jesus,
Oh! say it while you may;
Go tell your friends and neighbors,
What He has done to-day.

One little word for Jesus,
For Him who died for you;
That all the world may know Him,
And love and serve Him too.

Some humble work for Jesus,
A look, a smile, a tear;
One little ray of sunshine,
A silent whispered prayer.

Now, some sweet thoughts of Jesus,
A song, a psalm, so pure,
Go tell them how He suffered,
And what He bore for you.

And some kind deeds for Jesus,
A life of service true;
That you may tell to others,
What He has done for you.

From MRS. E. E. THOMPSON, *Williamsburg, Va.*

I have enjoyed reading the MISSIONARY SURVEY the past year so much! It has helped me greatly *in my Sunday School work.*

GOD'S GUIDING HAND.

In days of old, God gently led
His children through the Wilderness, and fed
Them with fresh manna every day,
The "Cloudy Pillar" marking all the way
That they must tread, obedient go,
Trusting in God, although they could not know
His purposes, His reasons wise,
Were hidden from their mortal eyes
That they might walk by faith, and not by sight,
His Presence making darkness, light.
They longed for Egypt's flesh pots left behind,
Distrustful, thought God was unkind.
They did not want God's guiding Hand.
How many reached the Promised Land?

Trembling, how oft our path we tread,
Forgetful by God's guiding Hand we're led.
That He gives grace for each new day,
And leads us in the best, and safest way—
He wants our simple trust, although,

His plans, and purposes, we cannot know.
And though the path seem long, and steep,
He Who is faithful, will His children keep.
Shall we, then, think our God unkind
E'en though He bids us leave some joys behind?
We must be guided by God's Hand,
Or we shall never reach the Promised Land.
"Lord give us faith, we need not sight."
For God will be our Soul's *Eternal* Light!

—L. D. M.

ONLY USE ME.

ELIZABETH MACLEAN.

Use me
For the little need;
Use me
For the smallest deed;
Use me
Thine own lambs to feed;
Only use me.

Use me
For the little one;
Use me
For the fallen one;
Use me
For Thine own dear Son;
Only use me.

Use me
In this world of Thine;
Use me
In Thy cause divine;
Use me
In Thine own good time;
Only use me.

Use me
In my youth's bright morn;
Use me
In my noon tide's sun;
Use me
Till I hear, "Well done;"
Only use me.

Phelps, N. Y.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION [36]

Ibanche. 1897.

Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. A. L. Edmiston (c)
Rev. and Mrs. H. M. Washburn.

Lucbo. 1891.

Rev. W. M. Morrison.
Rev. and *Mrs. Motte Martin.
Dr. and *Mrs. L. J. Coppedge.
Rev. and Mrs. L. A. DeYampert (c).
Miss Maria Fearing (c).
Rev. and Mrs. C. L. Crane.
Mr. T. J. Arnold, Jr.
Mr. and Mrs. W. B. Scott.
Mr. and Mrs. A. H. Setzer.
Miss Elda M. Fair.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. N. G. Stevens.
Mr. W. L. Hillhouse.
Rev. T. C. Vinson.
*Rev. S. H. Wilds.

Mutoto.

Rev. and Mrs. Geo. T. McKee.
Rev. and Mrs. A. A. Rochester (c).
Rev. and Mrs. J. W. Allen.
Rev. Plumer Smith.

Lusumbo.

Rev. Robt. D. Bedinger.
Rev. and Mrs. A. C. McKinnon

E. BRAZIL MISSION. [15]

Lavras. 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. A. F. Shaw.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Miss R. Caroline Kilgore.

Alto Jequitiba. 1900.

Mrs. Kate B. Cowan.

Bom Successo.

Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [10]

Ytu. 1909.

Rev. and Mrs. Jas. P. Smith.

Braganca. 1907.

Rev. and Mrs. Gaston Boyle.

Campinas. 1869.

Rev. and Mrs. J. R. Smith.

Itapetininga. 1912.

Rev. and Mrs. R. D. Daffin.

Descalvado. 1908.

Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11]

Garanhuns. 1895.

*Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.

Pernambuco. 1873.

*Miss Eliza M. Reed.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Rev. and Mrs. W. C. Porter.

Canhotinho.

Dr. G. W. Butler.
Mrs. G. W. Butler.

MID-CHINA MISSION. [70]

Tunghiang. 1904.

Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxcy Smith.
Miss R. Elinore Lynch.
Miss Kittie McMullen.

Hangchow. 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Miss Mary S. Mathews.
*Rev. and Mrs. George Hudson.
Miss Venie J. Lee, M. D.
*Rev. and Mrs. Warren H. Stuart.
*Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Mr. S. C. Farrior.
Rev. G. W. Painter, Pulaski, Va.

Shanghai.

Rev. S. I. Woodbridge.

Kashing. 1895.

Rev. and *Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
*Rev. and Mrs. J. M. Blain.
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.

Kiangyin. 1895.

Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.
Miss Mildred Watkins.
Dr. F. R. Crawford.

Nanking.

Rev. and Mrs. J. L. Stuart, Jr.
*Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.

Soochow. 1872.

Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. J. P. Mooney.
Miss S. E. Fleming.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
*Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.
Miss Helen M. Howard.
Miss Millie S. Beard.

Changchow. 1912.

Rev. C. H. Smith.

NORTH KIANGSU MISSION. [59]

Chinkiang. 1883.

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
Rev. and Mrs. T. L. Harnsberger

Taichow. 1908.

Rev. and Mrs. C. N. Caldwell.

Hsuchoufu. 1897.

Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
Dr. A. A. McFaden.
Rev. and Mrs. Thos. B. Grafton.
Rev. and Mrs. Geo. P. Stevens.
Rev. F. A. Brown.
Miss Charlotte Thompson.
Rev. and Mrs. O. V. Armstrong.

Hwaianfu. 1904.

Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.

Yencheng. 1909.

Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock

Sutsien. 1893.

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
*Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-pu. 1887.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods.
*Rev. and Mrs. A. A. Talbot.
*Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Rev. Lyle M. Moffett.
Miss Nellie Sprunt.

Haichow. 1908.

*Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.

CUBA MISSION. [10]

Cardenas. 1899.

Mrs. J. G. Hall.
Miss M. F. Craig.
†Rev. H. B. Someillan.

Caibarien. 1891.

Miss Mary I. Alexander.
Rev. and Mrs. R. L. Wharton.
Mr. and Mrs. E. R. Sims.

Placetas. 1909.

Rev. and Mrs. H. F. Beaty.
†Miss Janie Evans Patterson.

Camajuani. 1910.

Miss Edith McC. Houston.
†Rev. Ezequiel D. Torres.

Sagua. 1914.

†Rev. and Mrs. Juan Ortsey Gonzales.

JAPAN MISSION [30]

Kobe. 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
*Rev. and Mrs. McS. Buchanan

Kochi. 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.

Nagoya. 1867.

Rev. and *Mrs. W. C. Buchanan.
Miss Charlotte Thompson.
Miss Leila G. Kirtland.
Rev. and Mrs. R. E. McAlpine

Susaki. 1898.

Rev. and Mrs. J. W. Moore.

Takamatsu. 1898.

Rev. and Mrs. S. M. Erickson.
Rev. and Mrs. A. P. Hassell.
Miss M. J. Atkinson.

Tokushima. 1889.

Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd.
Rev. and Mrs. H. C. Ostrom.

Toyohashi. 1902.

Rev. and Mrs. C. K. Cumming.

Okasaki. 1912.

Miss Florence Patton.
Miss Annie V. Patton.

KOREAN MISSION. [76]

Chunju. 1896.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.

Kunsan. 1896.

Rev. and Mrs. Wm. F. Bull.
*Miss Julia Dysart
*Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. and Mrs. J. K. Parker.
Rev. John McEachern.
Mr. Wm. A. Linton.

Kwangju. 1898.

Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
Miss Ella Graham
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. William P. Parker.
Miss Elise J. Shepping.
Miss Harriet D. Fitch.

Mokpo. 1898.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
*Rev. and Mrs. W. B. Harrison.
Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Rev. and Mrs. P. B. Hill.
Dr. and Mrs. R. S. Leadingham.

Soonchun. 1913.

Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
Rev. and Mrs. J. C. Crane.

MEXICO MISSION. [11]

Linares. 1887.

Rev. and Mrs. H. L. Ross.

Matamoros. 1874.

Miss Alice J. McClelland.

San Benito, Texas.

Miss Anne E. Dysart.

Brownsville, Texas.

Rev. and Mrs. W. A. Ross.

Montemorelos. 1884.

*Mr. and Mrs. R. C. Morrow.

C. Victoria. 1880.

Miss E. V. Lee.

Tula. 1912.
Rev. J. O. Shelby.
Mrs. J. O. Shelby.
UNASSIGNED LIST. [1]
Japan.
Rev. L. C. McC. Smythe.
RETIRED LIST. [8]
Brazil.
Mrs. F. V. Rodrigues.
Mrs. R. P. Baird.
Cuba.
Miss Janet H. Houston.
Rev. and Mrs. J. T. Hall.
Japan.
Miss C. E. Stirling.
Mrs. L. R. Price.
Korea.
Dr. W. H. Forsythe.
Miss Jean Forsythe.

Missions, 10.
Occupied stations, 53.
Missionaries, 335.
*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.
†Associate workers.
For postoffice address, etc., see next page.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Luebo, Mutoto, and Lusambo—"Luebo, Congo Belge, Africa, via Antwerp," care A. P. C. Mission.

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. Brazil.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rie Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—Mid-China Mission.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow "Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For "Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuchou-fu—"Care Southern Presbyterian Mission, Hsuchou-fu, via Chinkiang, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

Cuba.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Cabarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoui—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuero, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemoreios—"Montemoreios, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

Form of Legacy.

"To Executive Committee of Foreign Missions of the Presbyterian Church in the United States, Incorporated:

"I give and bequeath to the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (incorporated under the laws of the State of Tennessee), (here name the amount of the bequest) to be used for the Foreign Mission work to said Church, which is popularly known as the Southern Presbyterian Church."

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For Newspapers and other printed matter, 1 cent for 2 ounces. Limit of weight, 4 pounds 6 ounces.

For Commercial Papers, 5 cents for the first 10 ounces or less, and 1 cent for each additional 2 ounces or fraction thereof.

Samples of Merchandise (of no salable value), 2 cents for first 4 ounces or less, 1 cent for each additional 2 ounces or fraction thereof. Limit of weight, 12 ounces.

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Registration Fee: 10 cents in addition to regular foreign postage.

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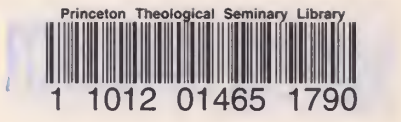
For other information, see U. S. Official Postal Guide.

Freight sent to members of the North Kiangsu Mission must be sent care of Foochong & Co., Chinkiang, North Kiangsu, China. Parsels sent by mail other than actual samples, and books must be addressed the same way, and not sent to interior stations. Such parcels must be accompanied by a statement of contents. The Postoffice will furnish these custom declarations on application.



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